C. 1. 30

A CATECHISM:

OR,

Familiar Instructions

ON THE

Principal Points

OF THE

Christian Religion.

Written, for the use of his own Family, by Mr. *Drelincourt.*

Translated out of *French.*

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C

THE TRANSLATOR TO THE READER.

MY design in translating this small work from one of our Authors, is not to pretend to add to the stile of the *English* writings, to the compleatness whereof nothing can be added.

The *English* Divines are so great Masters of Scripture, that one would think they study nothing else: not in the manner that some *Turkish* Doctors learn the *Alcoran* by heart or rote; but so understand holy Letters, that it may be said they have perfectly the Language of *Canaan*. To present the *English* therefore with any thing for Scripture

sake, there seems no great reason, for they want Quotations no more than Explanation: however, it is one of the reasons that moves me to present them with this Translation.

I know not whether it be my Ignorance, or a right Observation; but methinks, that among the *English* Catechisms there is none so fit for the publick as this: For, as the publick contains all sorts of capacities, a work of this kind ought to be for them all, since a Catechism is for the whole, without exception; and in my opinion this is incomparably fit for that purpose. It hath something to raise the curiosity of more than common capacities, by entertaining them with some Doctrines it doth not teach, and that without racking the common ones, by any thing that should leave them unsatisfied, since it answers the objections of those different Doctrines as far as their genius can make them dive therein; and in a volume, the bigness whereof shan't fright you from the reading of it, as a larger doth those who don't love confinement, and it is the genius

genius of the generality: nor in its smallness is it defective; for it contains not only what is necessary to serve a good Christian, but a good Protestant too. Its answers are powerful, since they all allow nothing but pure Texts of the word of God: and in few words doth so much, that every where it bears the Image of the only word, whereby all things were made; all these considerations have made me think that it may be serviceable to this Nation, especially to Youth, whom the Author made it for, as may be seen in his Epistle; many in *France* being made to learn it, before they have admittance to the Lord's Supper. It may be no less useful for People of mature years; especially amongst the ordinary sort, which provided they know the Church Catechism, may be admitted to the highest Mysteries of God's Worship; for sometimes they know not what God is whom they serve, and whether there be more than one, as I have known it by experience. This little Catechism teaches that in few words, and the reason why there can be but one.

The Tranſlator to the Reader.

If I am not miſtaken, and that this ſmall labour of mine prove ſerviceable to this Nation, I ſhall think my ſelf happy to have found the means of paying her a little of my gratitude for the protection I find therein, and alſo, being good Compatriot for other benefits that my Country-folks have here met with, beſides refuge. What is wanting in Power to my acknowledgment, I will make up in Vows and Prayers for the welfare of this Nation; for which I ſhall always beſtow my beſt wiſhes to ſuit beſt to beſt: its Charity being the greateſt the Refugees have found whereſoever. To conclude, if there be ſome faults of mine in this Tranſlation, that eſcape not obſervation, I deſire it may be remembred, that I am *French*, and what is more, I am a Woman.

T. H.

THE *Epiſtle of the Author* TO HIS CHILDREN.

My dear Children,

I Thought my hour was come to go from this World to the Father of Spirits; although I love you with all tenderneſs imaginable, I was wholly reſigned to the Will of God, and was wholly diſpoſed to put my Soul in the hands of that Faithful Creator. But he hath taken pity of my Family, and hath given me again to your Tears; I believe he hath reſtored me to life again, principally that I may inſtruct you in the knowledge of him, and that I may teach you to walk in his ways. Wherefore as ſoon as I began to breathe, I have dictated this Catechiſm for you, to the end that when it ſhall pleaſe God to receive me into his Reſt, I may end my days with that contentment, to have given you this witneſs of my ardent affection for the Sal-

vation

vation of your Souls, and to have seen before your eyes a summary of the things you ought to believe, and what you ought to do to attain Eternal happiness; I know very well that others have happily worked on the same subject, and I do affect Novelty so little, that every where, where it was possible for me, and that my Memory suggested to me, I have followed the beaten highway, and kept close to the order of the Catechism, that we expound in the Assembly of the Faithful, to the end that the publick Instruction and Domestick ones be equally familiar to you; but I hope of your good nature, that you will embrace with more ardor, what is presented to you from your Fathers hands; That you will take more pleasure to please him, and to obey him in so just and reasonable a thing; the fruit whereof you shall receive. I desire you may learn exactly the Christian Instruction, that it be always on your Lips, and that it be engraved in your Hearts that you meditate on it day and night, and that you confirm thereunto your Life and Manners, lest you should be doubly Chastized, as the unfaithful Servant, who knows the will of his Master and doth it not, or to bring upon you the malediction of Heaven, as the evil ground which often drinks the Rain, and however produces nothing, but Thorns and Thistles. The more you have received, the more shall be required from you; represent unto your selves without ceasing, the grace wherewith God favoured you; to have caused you to be born in his Church,

in

in this great light of the Gospel. and to have given you all the necessary helps to form you to virtue, to bear Fruit worthy of your Birth, and of your Education; answer my cares and my hopes: Remember your Creator in the days of your Infancy, and of your Youth; Consecrate to his glory the first fruits of your life; and offer him the flower of your Age. Take care to pray to God morning and evening, and every hour of the day, and to give him thanks for all the good you receive continually of his liberal hand; let the fear of him be always before your Eyes, and wherescever you be, think that God looks upon you, and walk before his face in purity, and innocency.

Know that the greatest Woe that may befall you in the World, is to offend so good a Father, and so merciful a Saviour; and that your greatest Felicity, and greatest Glory is to serve him, and obey him; abhor all sorts of Vices, and especially that of lying; which is a vice servile and proper to the Children of the Devil; who is a Lyar and a Murtherer from the beginning. Be not quarelsome, be not moved for slight matters; be more sensible for every thing that concerns the glory of God, than for your particular Interests.

Despise Injuries, appease wrath by the sweetness of your words, do not ill offices to any, overcome evil with good, take pleasure to serve every one, and do not be slow to employ your selves for others; be affable and meek, be modest and adorn your selves with humility; for God resists the proud, but gives grace to the humble.

Frequent

Frequent those whom you would resemble, and avoid the company of Debaucht persons, for evil Communication corrupts good Manners; bear with one another, and lend one another a helping hand; love one another cordially, and be you all sensible of every evil, and every good that befals you, as if you were all animated by one and the self same Spirit, for it is a good thing, and a pleasing thing, not only to good people, but to God himself, to see Brothers united, and tyed together by the bonds of a holy Love, and of a perfect Charity, by Peace and Concord, the smallest things encrease; but by discord and quarrels the greatest and most flourishing are reduced to nothing.

Observe, your life runs insensibly, as a flower which passes away as soon as it is blown, and as a Flambeux which burns as soon as it begins to give light. Think early on Immortality, and ground your hopes in Heaven, where God reserves for you an Inheritance incorruptible.

The years fly away, the World passes away, and the lust thereof; all that is under the Sun is nothing but vanity and vexation of Spirit. The whole Duty of Man is to fear God, and keep his Commandments.

Let nothing be able to withdraw you from the service of God, nor from the open profession of his Truth; let not the threatnings of the World fright you, nor its promises allure you, and follow not its evil example.

Now

None can threaten you with any punishment, which is comparable to the Torments of Hell, and to the Eternal flames, wherein God shall precipitate the fearful, and none can promise you any thing that ought to be preferred to the delights of Paradice; for him who fears God there is nothing to fear, and for him who possesses him there remains nothing to wish for, for God is the spring and the height of true felicity.

If God takes me to himself before you are come to an age perfect, do not lose courage, you have a Father in Heaven who is Immortal, and who loves you with an Eternal Love, he will take you in the Arms of his Providence, and will carry you upon his Wings, he will keep you as the Apple of his Eye, and will bless you with all his most precious blessings; we can do nothing without him; but he can do every thing without us; I bless you in words, but he will bless you in deeds; and wish you a happy life filled with blessings; but every excellent grace, and every perfect gift is from above, and comes from the Father of Light.

I don't beg of him to send you earthly Riches, nor worldly Honors; but that he will move you with the spirit of his fear; that he will embrace you with his Love, that he may engrave in your Hearts the Image of his Holiness, and that he give you grace to persevere constantly in his Covenant, and edifie his Church by your Piety and your holy Conversation, to the end that I may say

to him, Behold I, Lord, and the Children thou hast given me for a sign and a wonder in Israel; *That having seen you here below filled with his graces, and covered with his protection, I may see you above in Heaven, cloathed with his Glory, and Crowned with his Immortality.*

These are the most ardent Vows and Wishes of your Father, who loves you, because you are his Children; but who loves you the more, because you are the Children of God.

Done at *Paris*, in the beginning of the Year, One Thousand Six Hundred Forty Two.

Drelincourt.

CATE-

CATECHISM:

OR,

Familiar Instruction

On the Principal Points of

CHRISTIAN RELIGION.

Question. *WHY did God create you?*

Answer. To serve and glorifie him.

Q. *How can you glorifie God, you who are a poor sinful Creature?*

A. In putting my Truſt in his Mercy, in obeying his Commandments, in calling upon him in all my Wants, and in giving him the Praiſe and Glory for all the good I receive in my Body and my Soul, as well for this Life as for that which is to come.

Q. *Into how many parts then is the Service of God divided?*

A. Into four principal; which are Faith, Obedience, Prayer, and Acknowledgment.

Of *FAITH.*

PART I.

Of Faith.

Queſtion. *WHat is Faith?*

Anſw. It is an aſſurance certain, that God loves us in his Son Jeſus Chriſt, and in contemplation of what he ſuffer'd for us.

Q. *Which are the things that we ought to believe?*

A. All thoſe which God hath revealed in his VVords, and eſpecially the Myſteries of our Salvation, whereof we have the ſummary in the Symbol or Creed of the Apoſtles.

Q. *What ſignifies the word Symbol?*

A. It ſignifies the Reckoning, or the ſhare that every one pay of a common Meal. It ſignifies alſo the Scarf and the Livery, whereby one knows the Soldiers of an Army, or of a Company.

Q. *Why do you call it the Symbol of the Apoſtles?*

A. It is not that the Apoſtles, the one after the others, have inſerted in it any particular clauſe, but becauſe it is an Epitome of their Doctrine; it is alſo the Scarf and the Livery of Chriſtianity.

Q. *Into how many parts do you divide this Confeſſion of Faith?*

A. It is divided into four: The firſt is of God the Father, and of the VVorks of the Creation.

Creation. The ſecond is of Jeſus Chriſt, and of our Redemption. And the third is of the Holy Ghoſt. The fourth is the Church, of the Graces that God beſtows on her on Earth, and of the Glory which he prepares her in Heaven.

Of the Creed *of the Apoſtles.*
Of the Firſt Part.

Queſt. WHY *do you ſay in ſingular, I believe, and not We believe?*

A. Becauſe the Juſt Man lives by his Faith, and that he cannot anſwer for the Faith of another: Furthermore, this Confeſſion was made in the beginning, in favour of perſons who could witneſs of their Faith; wherefore, before to adminiſter *Baptiſm* to any, they were ask'd, Did'ſt thou believe? And they did anſwer, *Yes, I believe in God the Father*, &c.

Q. *How many ſorts of Faith are there?*

A There are four; which are the Hiſtorical Faith, the Faith of Miracles, the Temporal Faith, and the Juſtifying Faith.

Q. *What is the Hiſtorical Faith?*

A. It is a ſingle belief that the Goſpel is true; of this Faith it is ſaid, that *Simon* the Magician believed, *Acts* 8.

Q. *What is the Faith of Miracles?*

A. It is an infallible aſſurance grounded upon ſome particular Revelation, that God will ſhew his Omnipotency, to work by us, or in our favour, ſome work beyond all the Forces of Nature. It is of this Faith that the

Apoſtle ſpeaks in the firſt of the *Corinthians*, cap. 13.

Q. *What is Temporal Faith?*

A. It is that which receives the VVord of God with joy, but preſently forſakes the profeſſion thereof, becauſe of the afflictions which attend it; our Lord Jeſus Chriſt ſpeaks of it in St. *Matthews* Goſpel, *cap.* 13.

Q. *What is Juſtifying Faith?*

A. It is that which embraces to Salvation, Chriſt Crucified; and aſſures us, that if we are truly penitent of our faults, God will be merciful unto us, and will receive us in his heavenly Kingdom. It is of this Faith St *Paul* ſpeaks of in the 2d to *Timothy*, cap. 11. *I know whom I have believed, and am perſwaded that he is able to keep that which I have committed unto him againſt that day.*

Q. *Of what Faith is it here ſpoken?*

A. Of the Juſtifying Faith; for it is not ſaid, I believe God, or believe to God, but I believe in God.

Q. *What difference do you put between, Believe God, believe to God, and believe in God?*

A. Believe God, is to believe that there is a God; as St. *James* ſaith, *That the Devils believe there is a God and tremble.* Believe to God, is to believe all what God ſaith is true. Believe in God, is to truſt in him; *whoſoever believeth on him ſhall not be aſhamed*, Rom. 10.

Q. *What is God?*

A. An Eſſence Eternal, Infinite, Incomprehenſible, Immortal, Inviſible, Omnipotent, all Good, and all Juſt, and all Merciful, and all VViſe, and who created Heaven and Earth.

Q. *How*

Q. *How many Gods are there?*

A. There is but one; and there cannot be ſeveral.

Q. *Why?*

A. Becauſe there cannot be ſeveral Infinites, nor ſeveral Omnipotents; for one cannot imagine any thing beyond Infinite: And if there were ſeveral Omnipotents, the omnipotency of the one would deſtroy the omnipotency of the other.

Q. *But beſides theſe Reaſons, that are clear and evident, what doth the Scripture teach us on this ſubject?*

A. It teaches us every where, that there is but one only God ſpecially, *Deut.* 6. *Hear, O Iſrael, the Lord our God is one Lord.* And *Eph.* 4. *Is one Lord, one Father, one Baptiſm, one God and Father of all, who is above all, and through all, and in us all.*

Q. *How many ways doth God reveal himſelf?*

A. Three. Firſt, By his VVorks, as is ſpoken thereof, *Rom.* 1. *The inviſible things of God, from the creation of the world, are clearly ſeen, being underſtood by the things that are made, even his eternal Power and Godhead.* Secondly, By his VVord, as the Apoſtles ſpeaks of it, *Heb.* 1. *God who at ſundry times, and in diverſ manners, ſpake in time paſt unto the Fathers by the Prophets, hath in theſe laſt days ſpoken unto us by his Son.* Thirdly, By his Spirit: *For things that eye hath not ſeen, nor ear heard, and that have not entred into the heart of man, God hath revealed them unto us by his ſpirit,* 1 Cor. 2.

Q. *How many Perſons are that Divinity that we worſhip?*

A. There are three: The Father, who is the source and first original of every thing. The Son, who is begotten of the Father before all Ages: And the Holy Ghost, who from all Eternity proceeds from the Father and the Son.

Q. *Where do we learn that?*

A. 'Tis proved by several Reasons that there is but one only God, who hath made all things, and was made of none; and who moves all things, without moving himself: but the Revelations alone teaches us, that in that Unity of Essence, there is a Trinity of Persons.

Q. *In what passage of the Scripture is it spoken of?*

A. In the 28th Chapter of our Lord Jesus Christ's Gospel according to St. *Matthew*: *Teach all Nations, baptizing them in the Name of the Father, of the Son, and the Holy Ghost.* And in the 5th Chapter of the first Epistle of St. *John*, *There are three that bear Record in Heaven, the Father, the Son, and the Holy Ghost, and these three are one.*

Q. *Why do you give to God the quality of Father?*

A. Because he did beget Jesus Christ of his proper Substance; so that the Father and the Son are one, *John* 10.

Q. *Have we any comfort that God is the Father of our Lord Jesus Christ?*

A. Yes, a very great one; for from thence it follows that he is also our Father. He hath predestinated us to be conformed to the Image of his Son, that he may be the first born among many brethren, *Rom.* 8.

Q. *Why do you say that God is Almighty?*

A. Because

A. Because he doth all he pleases, in Heaven, in Earth, and in the Deep, and that there is nothing able to resist his Will.

Q. *In what did he shew his Omnipotency?*

A. In making the light to shine from darkness, and in creating Heaven and Earth.

Q. *How many sorts of Creations are there?*

A. Two: The one is properly said that God created something out of nothing, as when he created the first matter, whereof he formed all Corporal things. The other, that is so called, by comparison, when God doth something of a matter, that hath no disposition to receive the form he imprinted thereto, as when God created the first man of Dust, and *Eve* of *Adam*'s Rib.

Q. *By whom did God create the World?*

A. It was by his Son that he made the Worlds, and without him was not any thing made that was made, *Heb.* 1. and *John* 1.

Q. *What do you mean by Heaven and Earth?*

A. Not only that weighty mass which is the center of the world, and the lightsome Globes which turn round about it, but generally all Creatures, Celestial and Terrestrial.

Q. *What is to be considered in all these Creatures?*

A. There are principally five things to be considered; their multitude, which is almost Infinite; their diversity of Beauty, their Admirable order, their virtues and effects: and above all, there is not one of them that doth not tend to the end it pleased God to create it for.

Q. *Did God create the Angels?*

A. He created all things visible and invisible, the Thrones, the Dominions, and Principalities,

ties, *Coll.* 1. Wherefore the Angels are calle Sons of God in the first of *Job.*

Q. *Did God create also the Devils?*

A. He created their substance, but he is no the Father of their Malice. They are Apostat Angels, that have not kept their first Estate, a St *Jude* speaks of it.

Q. *How did God create man:*

A. He created him in his image and likeness he enlightened him with his Light, and cloath ed with Justice and Sanctity.

Q. *Whence comes then the depravation and perverseness that is naturally in all the men in the world?*

A. It comes from our first Parents, who suf fered themselves to be corrupted by Satan, and who have transmitted their Corruption to their Posterity, according to what the Apostle saith, *Rom.* 5. *By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned.*

Q. *God having created the world, doth he let it go at all adventure?*

A. By no means, for as he created it by his infinite Power, he governs and conducts it by his wise and admirable Providence, so that there falls not a Sparrow on Earth without his Will, and even the hairs of our head are all told, *Matthew* 10. Therefore our Lord Jesus Christ says, St. *John* 5. My Father works hitherto and I work.

Of the second part of the *Creed.*

Q. *WHo is Jesus Christ?*

A. It is the only Son of God, who was Conceived of the Holy Ghost, and Born of the Virgin

Virgin *Mary*, of the Nature of Jesus Christ.

Q. *Is Jesus Christ, God, Man, or Angel?*

A. He is true God and true Man.

Q. *How do you prove that he is God?*

A. By four principal means. First, by his works; secondly, by the service that ought to be paid him; thirdly, by the essential properties of the Godhead, which are attributed to him, and finally, because the name of true God is often given him in Holy Scripture.

Q. *In what passage of the Scripture is it that he is called God?*

A. In the 1 of S. *John*: *In the beginning was the word, and the word was with God*, and *Rom.* 9. *He is over all, God blessed for ever more*; and in the Epist. to *Tit.* cap. 2. *He is the great God and Saviour*; and in the first Epist. to St. *John* 5. *He is the true God and Eternal Life.*

Q. *How do you prove that he is man?*

A. St *John* expressly saith, in the first chapter of his Gospel. *That the word was made flesh and dwelt amongst us*; and the Apostle, *Heb.* 2. *That as Children he was partaker of flesh and blood.* All the History of the Gospel teaches us, that during his abode in the world, he did all the functions of a true man, and he often calls himself the Son of Man.

Q. *Why is it said, that he was made flesh, and not only that he made himself man?*

A. It is to teach us that he took our nature with all its Infirmities.

Q. *But did he take upon himself all sorts of Infirmities?*

A. He did not take upon himself any personal Infirmities, but only all the Infirmities of

Human Nature that are not vitious: wherefore the Apoſtle ſays, That he was in all points tempted like as we are, yet without ſin. *Heb.* 2. 4.

Q. *Did the Son of God take himſelf a humane Soul and Body?*

A. He took the one and the other, and therefore he ſays, That God prepared him a Body, *Heb.* 10. and often he ſpeaks of the Joy, Sadneſs, and Anguiſh of his Soul.

Q. *Did he unite himſelf to a humane perſon?*

A. No, but he united to himſelf the Humane Nature in unity of Perſon; ſo that as in the Godhead there are Three Perſons, in unity of Nature; ſo in Jeſus Chriſt there are two Natures in unity of Perſon: Therefore it is ſaid that God redeemed his Church by his Blood, and that the Jews have Crucified the Lord of Glory. *Acts* the 20. 1 *Cor.* c. 2.

Q. *How were theſe two Natures united together?*

A. They were united in ſuch manner, that they were neither altered nor confounded. But they have kept, and ſhall keep eternally their Eſſential properties.

Q. *Why is it neceſſary that our Redeemer ſhould be man?*

A. That he might die for us; and that Sin might be expiated in the ſame nature that it was committed.

Q. *And why was it neceſſary that he ſhould be God?*

A. That he might overcome death, and fully ſatisfy the Juſtice of God; to forgive our Sins, and to defend us againſt Satan, and againſt all the power of Hell, and to introduce us into the Glory and Felicity of the Kingdom of Heaven.

Of

Of the Offices of Jeſus Chriſt.

Queſt. *WHAT ſignifies the name of Jeſus?*

A It ſignifies Saviour.

Q. *Who gave him that Name?*

A. God himſelf, by the Miniſtery of the Angel *Gabriel*, who told the Virgin *Mary*, Behold, thou ſhalt Conceive in thy Womb, and bring forth a Son, and ſhall call his Name Jeſus. St. *Luke* 1.

Q. *Why was this name given him?*

A. Becauſe it is he who ſaves us, and delivers us from the ſpiritual Captivity of Satan, of Sin, of the Law, of Death, and of Hell.

Q. *What ſignifies the word Chriſt?*

A. It is a Greek word, which ſignifies Anointed, and Sacred; and it is the name that the *Hebrews* expreſs by that of Meſſias.

Q. *Why was that name given to our Lord?*

A. To teach us that it is he, who was prefigured by the Kings, Prieſts and Prophets, who were anointed under the Old Covenant.

Q. *Where is it ſpoken of the unction of Kings?*

A. In the Hiſtory of *Samuel*, who anointed *Saul* and *David* to be Kings of *Iſrael*.

Q. *Where is it ſpoken of unction of the Prieſts?*

A. In the 40. Chapter of *Exodus*, where God Commands *Moſes* to anoint *Aaron* and his Sons to Miniſter in the Prieſts Office.

Q. *Where is it mentioned that Prophets were anointed?*

A. In the 19 Chap. of the firſt Book of *Kings*, where it is ſaid, That *Elijah* anointed *Eliſha* for a Prophet.

Q. *What did ſignifie that Unction?*

A.

A. It signified two things, First the vocation into the Office, Secondly, all the Gifts and Graces necessary to Minister in it

Q. *Where is mention made of the Unction of our Lord Jesus Christ?*

A. In *Isaiah* 61. *The spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek*; and *Ps.* 45. *God, thy God hath anointed thee with the Oyl of gladness above thy fellows.*

Q. *Who foretold our Lord Jesus Christ being a King?*

A. The Kingly Prophet *David*, Ps. 110, *The Lord said unto my Lord, Sit thou at my right hand, until I make thine Enemies thy footstool.*

Q. *Where is mention made of his Priesthood?*

A. In the same *Psalm*, *The Lord hath sworn, and will not repent, Thou art a Priest for ever, after the order of Melchizedek.*

Q. *And where is mention made of his being a Prophet?*

A. Deut. 18. The Lord thy God will raise up a Prophet from the midst of thee, of my Brethren like unto me, unto them you shall hearken.

Q. *What is the Kingdom of our Lord Jesus Christ?*

A. It is wholly Spiritual and Divine, for as he said himself to *Pontius Pilate*, his Kingdom is not of this World. *John* 18.

Q. *In what consists his being a King?*

A. In that he governs his Church by his word, and spirit, and that he hath established his Empire within our Souls.

Q. *Wherein consists his Priesthood?*

A. In that he offered himself without spot to God, by the Eternal spirit, and that he is entered

entred into the heavenly Sanctuary, to appear in the presence of God for us. *Heb.* 9.

Q. *How is he an eternal Priest?*

A. In that his sacrifice is of an eternal efficacy, and that his intercession for us is for evermore; and therefore the Apostle says, that he may save them to the uttermost that come unto God by him, seeing he ever lives to make intercession for them, *Heb.* 7.

Q. *In what consists his being a Prophet?*

A. In that, as during the course of his Ministry, he revealed to us the Mysteries of his Kingdom, and hath brought to light life and immortality by the Gospel, and that it is he, who teaches us within our selves by his Spirit, and perswades us of his truth.

Q. *In what nature was Jesus Christ anointed?*

A. If by unction 'tis understood the vocation to his Office, he was anointed in his Divine Nature, as well as in his Humane Nature; for it is not only as Man, but also as God-Man, that he is the King, the Priest, and the Prophet of the Church. But if by unction is meant the gift of Graces, he was anointed only in his Humane Nature. For as to the Divine Nature, it confers, but receives not the Graces, for nothing can be added to what's infinite.

Q. *What difference is there betwixt the unction of the Ancient Kings, Priests, and Prophets, and that of our Lord Jesus Christ?*

A. First, That was material and visible, this is spiritual and invisible; that was the shadow and figure, and this is the body and truth. Secondly, God did give unto the ancient Kings, Priests, and Prophets, but some measure of his

Graces, but to our Lord Jesus Christ, God gives not the Spirit by measure, *And of his fulness have we all received, Grace for Grace,* in St. *John*, cap. 3. and cap. 1.

Of the Eternal Generation of Jesus Christ, and of his Dominions over the Church.

Q. *WHy is it that Jesus Christ is called the only Son of God?*

A. Because him alone God begot in himself of his proper substance, therefore he is called the Image of the Invisible God, the brightness of the Glory of the Father, and the express Image of his person, *Coll.* 1. and *Heb.* 1.

Q. *When was the Son begotten of the Father?*

A. He was begotten from all Eternity, as he says himself, *Proverbs* 8. *The Lord possessed me in the beginning of his way, before his works of old;* and *Micah* 5. *His going forth have been from of old, from everlasting.*

Q. *Why is he called our Lord, since he is the Lord of all the universe?*

A. Because we belong to him in a particular manner, not only because he created us; but also because he redeemed us by his Blood, and because he leads and governs us by the Scepter of his word, and by the efficacy and virtue of his Spirit.

Of the Corporal Conception and Birth of Jesus Christ.

Q. *HOw do you understand that Jesus Christ was Conceived by the Holy Ghost?*

A. I mean that the Holy Ghost as efficient cause interven'd in this Conception, and by his

D

Divine Vertue formed the precious body of our Lord, and inſpired a perfect Soul therein.

Q. *Why was it neceſſary that the Holy Ghoſt ſhould intervene in his Conception?*

A. That our Lord might have no original ſin, and might be in no ſort defiled: *For all that is born of the fleſh is fleſh,* John 3.

Q. *How do you underſtand that he was born of the Virgin* Mary?

A. I mean, that he was formed of her proper ſubſtance, that he might be of the Seed of *David,* according to the Fleſh: and the Prophecy of *Iſaiah,* cap. 7. might be fulfilled: *Behold a Virgin ſhall conceive and bear a Son, and ſhall call his name Immanuel,* (that is to ſay) God with us.

Q. *Since the Bleſſed Virgin is truly and properly the Mother of our Lord Jeſus Chriſt, ought we to worſhip her and put our Truſt in her?*

A. By no means, for in all the word of God, there is not one Commandment or Example of it; contrarily, God declares to us, that he gives not his Glory to another, and he curſes all thoſe who put their truſt in man, *Iſaiah* 48. *Jerem.* 17. But we ought to honor her Memory, to imitate her Vertues, and publiſh her Happineſs, according to what ſhe ſays her ſelf, in her Divine Song, Behold from henceforth all Generations ſhall call me bleſſed, *Luke* 1.

Of Jeſus Chriſt's Paſſion under *Pontius Pilate.*

Q. *WHo was* Pontius Pilate, *of whom it is ſpoken in the Creed of the Apoſtles.*

A. He was a *Roman* Judge who was under the Government of *Syria* as dependency.

Q. *Why is mention made of him in the Creed of the Apoſtles?*

A. To teach us the certainty of the History of the accomplishment of *Jacobs* Prophecy, *Gen.* 49. *The Scepter shall not depart from* Judah, *nor a Law-giver from between his Feet until Shilo come*, that is to say the Messiah, and unto him shall the gathering of the people be.

Q. *Why did Jesus Christ appear before the Tribunal of an earthly Judge?*

A. Because he ought not to be put to death in a tumult, but by the sentence of one of those whom God hath established to be his Lieutenant on Earth; to the end, that in this Condemnation might appear that which we had deserved from the Soveraign Judge, and so that Jesus Christ having undergone the same with us we might with assurance approach the Heavenly Throne. It is also to teach us to submit to the orders of justice, and to acknowledge the Magistrates, whom God established to govern humane kind.

Q. *But why is it that* Pontius Pilate *pronounces him innocent, and afterwards condemns him?*

A. It is to teach us, that he suffered not for his sins but for our own; he was condemned to absolve us, and as St: *Peter* speaks of it, he suffered for sins, the just for the unjust, that he might bring us to God, 1 *Peter* 3.

Of the cross of Jesus Christ.

Q. *WHy was Jesus Christ crucified?*

A To teach us that he is the Ensign of the people, foretold by the Prophet *Isaiah*, cap. 11. and that it is he who abolished our curse.

Q. *How?*

A. The

A. The Apoſtle teaches it us, *Gal.* 3 Chriſt hath redeemed us from the curſe of the Law in being made a curſe for us, for it is written, curſed is every one that hangeth on a Tree.

Q. *Is there any Figure of that in the old Teſtament.*

A. There are ſeveral, and eſpecially that of the Brazen Serpent, as our Lord teaches it, St. *John* 3. As *Moſes* lifted up the Serpent in the Wilderneſs, even ſo muſt the Son of man be lifted up, that whoſoever believes on him ſhould not periſh. but have everlaſting life.

Q. *But is it not to diſhonour Jeſus Chriſt to ſay, that he has been ſubject to ſuch a curſe?*

A. By no means. Firſt, it was not for his ſins, he is holy and innocent, ſeparated from ſinners, but it is our ſins which he bore in his own body on the Tree. 1 *Peter* 2. Secondly, he hath changed the Curſe into a Bleſſing, and in his Croſs he ſpoiled principalities and powers, and triumphed over them, *Coll.* 2.

Q. *Did Jeſus Chriſt ſuffer only in his Body?*

A. Becauſe he was to redeem our Bodies and our Souls, it was alſo needful that he ſhould ſuffer in his Body and his Soul; from thence comes what he ſaid in the place that was called *Gethſemane*, My ſoul is exceeding ſorrowful even unto death, *Matth.* 26. and on the Croſs, My God my God why haſt thou forſaken me, *Mat.* 27.

Of Jeſus Chriſt's Death.

Queſt. *HOW did Jeſus Chriſt die?*

A. He did not die as God, for the Godhead is Immortal, but he died as Man, his

Soul having been separated from his Body.

Q. *Why did he die?*

A. Because he had made himself our security, and that the wages of Sin is Death. *Heb.* 7. *Rom.* 6.

Q. *What is Sin?*

A. Sin is the Transgression of the Law. *Joh.* 3.

Q. *What fruit have we of the Death of Christ?*

A. First, by his Death he hath fully satisfied unto the Justice of God for our Sins; and hath obtained for us Eternal Redemption. *Heb.* 9. Secondly, he hath swallowed up Death in victory, and destroyed him who had the Empire of Death; that is, the Devil, and delivered them, who through force of Death, were all their life-time subject to Bondage. 1 *Cor.* 15. *Heb.* 2.

Q. *Since Jesus Christ underwent the pain that was due to our sins, whence comes it that we are still subject to afflictions?*

A. The afflictions wherewith God visits us, are not the punishments of a Judge; but the Chastisements of a Father, and salutary Tryals and signs of his Love, *For whom the Lord loveth he chastneth, and scourgeth every son whom he receiveth.* Heb. 12.

Q. *Why do we die, since Jesus Christ died for us?*

A. The Death that God sends us, is not a satisfaction to his Justice, and we ought not to have it in horror; it is not so much a Death, as a passage to the Blessful life, according to the saying of our Lord, St. *John* 5. he that believes on me, shall not come into Condemnation, but to pass from death to life.

Q. *But how do we hope in dying to go to Heaven? since no impure thing can enter into the heavenly Jerusalem?*

A. Our

A. Our hope is grounded upon the Blood of Jesus Christ, who cleansed us from all Sin, as St. *John* teaches us, in the first Chapt. of his 1. Epistle.

Q. *After our Soul is separated from the Body, is it not to suffer in a Purgatory before it enters into Eternal glory and felicity?*

A. By no means, for there is no Condemnation for them that are in Christ Jesus. *Rom.* 8. The Blood of Jesus Christ washes us from all Sins. 1 *John c.* 1. Blessed are these which die in the Lord, for they rest from their labours, and their works follow them. *Revel.* 14. Therefore our Souls desire to leave this Body to be with the Lord. 2 *Cor.* 5.

Q. *Were all the Sufferings of Jesus Christ ended at his Death?*

A. Yes. Wherefore, before he gave up the Ghost, he cried out with aloud voice, all is finished. *John* 19.

Of the Burial of Jesus Christ.

Quest. *WHY was Jesus Christ buried?*

A. First, to shew that he was really Dead. Secondly, to teach us not to have an horror of our Graves. Thirdly, to make us die unto Sin, and to bury all Carnal Lusts. *Rom.* 6.

Of Descending into Hell.

Quest. *WHAT do you mean by Jesus Christs descending into Hell.*

A. This Article doth not differ much from the preceeding, and signifies nothing else, but that Jesus having been laid in his Sepulchre, he remained

remained there for a time, in the ſtate and condition of the Dead, wherefore in ſome antient Creeds, where mention is made of the Burial of Jeſus Chriſt, they ſpeak not of his Deſcent into Hell.

Q. *But can the word Hell ſignifie the Sepulchre?*

A. It is the ordinary ſtile of Scripture, and namely, *Pſ.* 141. Our Bones are ſcattered at the mouth of Hell, that is to ſay, at the Graves mouth.

Q. *And may deſcending into Hell be taken for deſcending into the Sepulchre, and to be laid in the ſtate and condition of the Dead?*

A. It is alſo the ſtile of the holy Languages, as in *Gen.* 37. where *Jacob* crying for his Son *Joſeph*, ſaid to his other Children, I will go down into Hell unto my Son mourning, *chap.* 42. you ſhall bring down my Grey-hairs with ſorrow into Hell.

Q. *How do you prove that this Article of the Creed muſt be thus underſtood?*

A. By St. *Peter* who makes appear viſibly, in *Acts* the 2. That the words of the Kingly Prophet *David*, *Pſ.* 16. Thou wilt not leave my Soul in Hell, neither wilt thou ſuffer thy holy one to ſee Corruption, cannot properly be applied to *David*, whoſe Body remained in the Sepulchre, but belongs to our Saviour Jeſus Chriſt, who did not ſee Corruption, and who did not remain in the Sepulchre.

Q. *What became of our Lord Jeſus Chriſts Soul when he died?*

A. He commended it into his Fathers hands, as he ſaid himſelf; Father into thy hands I commend my Spirit, and it was received into Paradice,

Paradice, according to what he said unto the converted Thief; Verily, I say unto thee, to day shalt thou be with me in Paradice. *Luke* Chap. 23.

Q. *But went he not into the Limboes of the Fathers?*

A. In all the Scripture it is not spoken of this pretended Limboes, and it is a meer Invention of Man's.

Of the Resurrection of Christ.

Quest. *HOW long was the Body of Christ in the Sepulchre?*

A. He was buried on *Friday* Night, and *Sunday* Morning next he rose from the Dead.

Q. *Why did he rise again from the Dead?*

A. Because he had fully satisfied the Justice of God his Father, and that being the Prince of his Life, he could not be detained by the bonds of Death. *Acts.* 2.

Q. *Did the Body of our Saviour Jesus Christ receive any change by his Resurrection?*

A. The Resurrection gave it a glory that it had not before, but did not take away the Truth of his Nature, wherefore he said to his Apostles, Behold my Hands and my Feet, handle me and see me, for a Spirit hath not Flesh and Bones, as you see me to have. *Luke* 24.

Q. *What Fruit have we of our Lord Jesus Christ's Resurrection?*

A. First, God having opened to him the Gates of Death, hath made known that he was absolved from all the Sins, for which he passed thro them, and that we were absolved in him, as the Apostle says, That he was delivered for our offences,

offences, and was raised again for our Justification. *Rom.* 4. Secondly, the Resurrection of Jesus Christ, is to us an assurance that one day we shall rise again in Glory, as the Apostle teaches, 1 *Cor.* 15. Lastly, by Jesus Christ's Resurrection, we rise again in Newness of Life, *Rom.* 6. which makes us say with St. *Peter* in the first Chapt. of his first Epistle, Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant Mercy, hath begotten us again into a lively hope, by the Resurrection of Jesus Christ from the Dead.

Of the Ascension of Jesus Christ.

Quest. *WHERE is our Lord Jesus Christ?*

A. As God he is every where, as he says himself in St. *Matthew, cap.* 18. where two or three are gathered together in my name there am I, in the midst of them, and Chapt. 28. I am with you always even to the end of the World.

Q. *And as Man, where is he?*

A. He left the World, and is gone unto the Father, and the Heavens must contain him until the time of Restitution of all things. St *John* 16. and *Acts* 3.

Q. *How did he ascend into Heaven?*

A. He ascended visibly; a Cloud received him out of the sight of the Apostles, to whom two Angels said, Ye men of *Galilee*, Why stand ye gazing up into Heaven, the same Jesus which is taken up from you into Heaven, shall come in like manner as ye have seen him go into Heaven. *Acts.* 1.

Q. *What doth the ascension of our Lord Jesus Christ profit us?*

A.

A. Firſt, he aſcended into Heaven to appear for us in the preſence of God, and to make interceſſion for us, *Heb.* 7. And ſecondly, he is gone to prepare a place for us, *John* 14. Laſtly, his aſcenſion into Heaven, is a pledge and aſſurance of our own, *John* 17. and *Heb.* 6.

Of Jeſus Chriſt ſitting on the Right Hand of God.

Q. *What ſignifies the word to be ſitting?*

A. It ſignifies ſometimes to Reign as in the 20th of *Prov.* A King that ſitteth in the Throne of Judgment, ſcattereth away all evil with his Eyes; and *Revel.* 18. I ſit a Queen, and am no Widdow, and ſhall ſee no ſorrow.

Q. *What ſignifies the right hand of God?*

A. To ſpeak properly, God being a Spirit hath no right hand, but by his right hand is underſtood his power and his vertue, and it is ſaid *Pſalms* 44. our Fathers got not the Land in poſſeſſion by their own Sword, neither did their own Arm ſave them, but thy right Hand and thy Arm, and the light of thy Countenance, becauſe thou hadſt a favour unto them.

Q. *What is then the ſenſe of this article, that Jeſus Chriſt is ſitting on the right hand of God?*

A. St. *Paul* gives us the explanation thereof, *Eph.* 1. when he ſaith, that God raiſed him from the dead, and ſet him at his own right hand in heavenly places, far above all principality and power, and might and dominion, and every name that is named, not only in this world but alſo in that which is to come, and hath put all things under his Feet, and gave him to be the head over all things to the Church, which

which is his body, The fulneſs of him that fil
all in all, and *Phillip.* 2. he humbled himſe
and became obedient unto Death, even th
Death of the Croſs, wherefore God alſo hat
highly exalted him, and given him a nam
which is above every name. That at the nam
of Jeſus every Knee ſhall bow, of things in Hea
ven and things in Earth, and things under th
Earth; that every Tongue ſhould confeſs tha
Jeſus Chriſt is Lord, to the glory of God th
Father.

Q. *What fruits have we of Jeſus Chriſt's ſitting o
the right hand of God?*

A. He being our Saviour and loving us wit
an eternal love, we are aſſured that he will uſe
his omnipotency to preſerve us, and to do u
good, and to repreſs all the endeavours and th
violence of his Enemies and ours, till he have
laid them all under his feet, and utterly deſtroy
them.

Of the laſt Judgment.

Q. *WHo are the Quick and the Dead whom Je
ſus Chriſt ſhall judge at the laſt day?*

A. The Quick are thoſe who ſhall then be
living on the Earth, when Jeſus Chriſt ſhal
come from Heaven, and the Dead are thoſe
whoſe Souls ſhall have been ſeparated fro
their Bodies before that glorious coming.

Q. *How muſt this be underſtood, that Jeſu
Chriſt ſhall come to judge the Quick and the Dead*

A. The meaning is, That at the end of th
World Jeſus Chriſt ſhall come with the Angel
of his power, and that we ſhall all appear befor
his judgment Seat, to receive in our Bodies ac
cordin

cording to what we ſhall have done, whether it be good or bad. 2 *Cor.* 5.

Q. *What difference ſhall be then between the good and the bad man?*

A. Our Lord Jeſus Chriſt ſhall ſet all the bad on his left hand, and ſhall ſay to them, Depart from me ye curſed into everlaſting fire, prepared for the Devil and his Angels; but unto the Elect and Faithful, who walk here in his fear and have exerciſed themſelves in works of mercy, he ſhall ſet them at his right hand, and ſhall ſay to them, Come ye bleſſed of my Father inherit the Kingdom prepared for you from the foundation of the world, *Matt.* 25.

Of the third part of the Apoſtles Creed.

Q. *Why after having ſpoken of the Father and the Son, do you make mention of the Holy Ghoſt?*

A. Becauſe it would be in vain, and that the Father hath procured us Salvation, and that the Son merited it for us, if the Holy Ghoſt did not apply it unto us, wherefore it is ſaid, that we are ſealed with the ſpirit of promiſe, *Eph* 1.

Q. *Why is it ſaid I believe in the Holy Ghoſt?*

A To teach us to put our truſt in him, and to render him the ſame honours and the ſame adoration that we render the Father and the Son.

Q. *Who is the Holy Ghoſt?*

A. It is the third perſon of the moſt holy and moſt glorious Trinity, who from all Eternity proceeds from the Father and the Son.

Q. *How do you prove that the Holy Ghoſt proceeds from the Father?*

A. By the formal words of our Lord Jeſus

Christ, in the 15th of St. *John*, The Spirit of Truth which proceeds from the Father, shall testifie of me.

Q. *How do you prove that he proceeds from the Son?*

A. Because 'tis said in the 15th of the same Gospel, I will send you the Comforter from the Father; and in the 16th, All things that the Father hath are mine, and therefore said I, that ye shall take of mine and shall shew it unto you; from whence come that in *Rom.* 8. he is called the spirit of God, and the spirit of Christ; and that in *Revel.* 22. he is represented by a River proceeding from the Throne of God and of the Lamb.

Q. *Is the Holy Ghost God?*

A. Yes, for to lye to the Holy Ghost is to lye to God, *Acts* 5. And we are called the Temple of God, because the Holy Ghost dwelleth in us, 1 *Cor.* 3.

Q. *Why is the Spirit called holy?*

A. It is not only because he is holy in himself, for in that regard holiness belongs also to the Father and the Son, but it is because he sanctifies us immediately, and that he reforms in us the Image of God in Righteousness and Sanctity.

Q. *Are the gifts of the Holy Ghost common to all men of the world, or do they belong to the only Children of God?*

A. There are some which he imparts indifferently, as the Arts and Sciences, and Political and Military Vertues; but there are others which are proper to the Elect, and Faithful, as the Inward Sanctification, and the certainty of our Adoption; for because we are Sons, God hath

hath ſent forth the Spirit of his Son, into our Hearts, bearing witneſs with our Spirit that we are the Children of God, and whereby we cry Abba Father, *Gall* 4. *Rom.* 8.

Q. *Hath the Holy Ghoſt no other particular office towards the Faithful?*

A. He comforts them in their afflictions, and fills their Souls with a Joy ineffable and glorious, and with a peace of God which paſſeth all underſtanding, wherefore he is called eminently the Comforter. St *John* 14

Q. *Hath every faithful man a Spirit in particular?*

A. By no means, for though every one hath his proper gift of God, and that there be divers diverſities of gifts, there is the ſame Spirit, 1 *Cor.* 12. So that as it is the ſame God who created us, and the ſame Saviour that redeemed us, it is alſo the ſame Spirit that ſanctifies us, and who is the earneſt of our Inheritance, *Eph.* 1. 4.

Of the fourth part of the Apoſtles Creed.

Queſt. *WHy do you ſay, I believe the Church, and not I believe in the Church, as you have ſaid, I believe in God and in Jeſus Chriſt, and in the Holy Ghoſt?*

A. Becauſe we do not put our truſt in the Church, but only believe there is a Church, and that we have the happineſs to be of her communion.

Q. *What is the Church?*

A. The word Church in general, ſignifies an aſſembly convoked by living voice, inſomuch, that *Acts* 19. a ſeditious Aſſembly is called a

Church, but in its moſt excellent ſignification it is taken for the company of thoſe that God hath elected to life everlaſting, whoſe names before the foundation of the world, he hath written in the Book of Life. It is thus that the Apoſtle takes it, *Heb.* 12. Ye are come to the Aſſembly and Church of the firſt-born, the Names whereof are written in Heaven

Q. *How many parts are there in this Church?*

A. There are three, the Triumphant Church, the Militant Church, and the Elect, which are not yet called, or are not yet born.

Q. *What do you mean by the Triumphant Church?*

A. The aſſembly of all the Saints that God hath taken up in his glory, and who triumph in Heaven with the Angels of Light.

Q. *And what do you mean by the Militant Church?*

A. The Company of the faithful who fight on Earth, under the banner of our Lord Jeſus Chriſt, and who make open profeſſion of his Truth.

Q. *Of what Church is it ſpoken of in the Creed?*

A. It is principally ſpoken of the Church of the Elect, againſt whom the gates of Hell ſhall not prevail, *Mat.* 16. but in ſome manner it may be underſtood of the Church Militant on Earth, wherein is found not only thoſe that God hath ſanctified by his Spirit but alſo Hypocrites

Q. *But how can we ſay that we believe in the Church ſince we do not ſee it?*

A. We ſee indeed the men that compoſe their Aſſemblies and their Sacraments, but we don't ſee neither their Faith, nor their Charity, nor their interiour Sanctification; and it is that which

which makes them to be true Members of the Church; there is but God alone who knows thoſe who are his, and who can diſcern them from Hypocrites. 2 *Tim.* 2.

Q. *Ought that Church to be called Catholick or Univerſal?*

A. Yes, becauſe it reaches to all ſorts of People, and it is in that it differs from the Church of the *Jews*, which was compoſed of one Nation only.

Q. *Hath the word Church no other ſignification in the Scripture?*

A. Sometimes it is taken for the Paſtors, and the Readers of the Church, as when our Lord Jeſus Chriſt ſays, *Mat.* 18. tell it unto the Church, ſometimes for the Faithful which are committed to them, as in *Acts* the 20. where St *Paul* ſaith unto the Biſhops of *Epheſus*, Feed the Church, whom God hath purchaſed with his own Blood; and ſometimes for particular Aſſemblies, made up as well of thoſe who teach, as of thoſe who are taught; it is in that ſenſe it is ſpoken of the Church of *Corinth*, of the *Galathian* Churches, and of the Church of the *Theſſalonians*.

Q. *Who is the head of the Univerſal Church?*

A. It is our Lord Jeſus Chriſt himſelf, for God hath given him to be the head over all things to the Church, which is his Body, the fulneſs of him that filleth all in all. *Eph.* 1.

Q. *Did not Jeſus Chriſt eſtabliſh on earth any body to be in his ſtead?*

A. When he left the World, he ſent his Spirit to abide with us for ever, *John* 14. But he gave no Commiſſion to any man, to be his

Vicar Univerſal, and there is none that can be it.

Q. *But did he order no body to be the leader of his Church?*

A. For the Spiritual conduct of his Church, he did order neither King nor Monarch, nor any body, that governs in their own way, contrarily, he ſaid to his Apoſtles, The Kings of the Gentiles exerciſe Lordſhips over them, and they that exerciſe Authority upon them, are called Benefactors; but it ſhall not be ſo, but he that is greateſt among you, let him be as the younger, and he that is chief as he that doth ſerve. *Luke* 22.

Q. *But did he give none to be Miniſters?*

A. St *Paul* teaches us, *Epheſians* 4. that he being aſcended above all Heavens, he gave ſome to be Apoſtles, and ſome Prophets, and ſome Evangeliſts, and ſome Paſtors, and Teachers, for the perfecting of the Saints, for the work of the Miniſtry, for the edifying the body of Chriſt; till we all come into the Unity of the Faith, and in the knowledge of the Son of God, unto a perfect Man, unto the meaſure of the ſtature of the fulneſs of Chriſt.

Q. *May particular Churches ſtile themſelves Catholick or Univerſal Churches?*

A. They may in ſome ſort be called Catholicks, becauſe they make profeſſion of the Chriſtian Faith, that ought to be ſpread throughout the Univerſe, and that by reaſon of that profeſſion, they make part of the Catholick Church; but there is not one of them that may uſurp that name excluſively to the others, for properly ſpeaking, univerſal and particular cannot become the ſame ſubject.

Q. *A*

Q. *Is there any one of their particular Churches which may pretend to domineer over the other.*

A. By no means, for they all alike, and immediately depend on Jeſus Chriſt, the great Paſtor and Biſhop of our Souls.

Q. *May one be ſaved out of the Church's Communion?*

A. There is no Salvation out of the Univerſal Church; but there is no particular Church out of which one may not be ſaved, and there is ſuch particular Church; the Communion whereof muſt one renounce then to be ſaved.

Q. *What difference is there between the particular Churches?*

A. Some are pure and true in their Doctrine, and others are impure and untrue.

Q. *How can one know them?*

A. In examining by the Word of God, the Devotions they profeſs; for the Sheep of our Lord Jeſus Chriſt hear his Voice and follow him, but they hear not the Voice of Strangers; contrarily they fly from him; *John* 10. and thoſe honour God in vain, who teach for Doctrine the Commandment of Man. *Matthew* 15.

Q. *Do you believe that the Church wherein you have been educated and bred up, to be a true and pure Church?*

A. Yes, by the grace of God, for the word of God is preached therein, in all purity, the Sacraments are adminiſtered in it, according to the Inſtitutions of our Lord Jeſus Chriſt, and the Divine Service eſtabliſhed therein, in the ſame ſimplicity as it was in the Apoſtles time.

Q. *Why is the Church called holy?*

A. Becauſe God hath ſeparated it from the reſt

rest of the World, and hath consecrated it to his Service, and because Jesus Christ gave himself for us, that he might Sanctifie and present it to himself a glorious Church, not having Spot or Wrinkle, or any such thing. *Ephes.* 5.

Q. *What is the sanctity of the Church?*

A. The Sanctity of the Triumphant Church is perfect and accomplished; but that of the Militant Church, hath many Faults and Imperfections; wherefore she is taught to say every day to God, forgive us our Trespasses.

Q. *How is it then that she is called Holy?*

A. Because it gives and applies it self to sanctity, that hath the beginning of it, that it arrives to perfection, and that one day it shall obtain it in the Kingdom of Heaven.

Of the Conmunion of Saints.

Quest. *IS it lawful to Trust in the Merit, and in the satisfaction of Saints?*

A. By no means, for every one shall bear his own burthen: *Gal.* 6. It belongs to Jesus Christ alone to bear our Iniquities, and satisfie for us to the Justice of God: 1 *Pet.* 2. There is no other name under Heaven given amongst men, whereby we must be saved. *Acts* 4.

Q. *Of what Saints do you believe the Communion?*

A. Of the Saints Triumphant in Heaven, of the Faithful fighting on Earth, and of the one with the other.

Q. *In what consists the Communion of the Faithful on earth?*

A. In that they have all the same God for Father, the same Jesus Christ for a Saviour, and the same Spirit for Comforter; they obey the same

same Gospel, and participate of the same Sacraments; they have the same Faith and the same Hope; they long for the same Inheritance, and do communicate to one another the goods which God imparted them, they feel the afflictions of one another, and work together for their mutual Salvation.

Q. *In what consists the Communion of the glorified Saints?*

A. In that they enjoy the same glory and felicity; that they contemplate the fear of the same God, and agree together, to celebrate his praises.

Q. *In what consists the Communion of the Militant Church, with the Triumphant?*

A. In that we have all the same God and the same Saviour; that we are all moved by the same Spirit, and inflamed with the same Charity; and that we have the same desire to see Jesus Christ upon his Throne, and the whole Church carried up in Body and Soul, in the fulness of Glory, which is prepared her from the foundation of the World.

Of the Remission of Sins.

Quest. *What signifies the article of Remission of sins?*

A. We believe that God of his free Will, for Jesus Christs sake, forgave all poor repenting sinners their offences.

Q. *Is there none but God that forgives sins?*

A. There is none but God alone that forgives them with Authority, and with absolute power. *Matt.* 2.

Q. *And how is it that Pastors forgive sins?*

A. As

A. As Ministers and Ambassadors of Jesus Christ.

Of the Resurrection of the Body.

Quest. *WHat do you mean by the Resurrection of the Body?*

A. That in the last day God will command the Earth, the Sea, and the Sepulchre to deliver up the dead and then the just and the unjust shall rise again from the dead, the one in Resurrection of Life, and the other in Resurrection of Condemnation, *Rev.* 20. *Dan.* 12. and *John* 5.

Q. *Do you believe that this same flesh which shall have been eaten up by the worms, and reduced into dust, may, and shall rise again?*

A. Yes, for nothing is impossible to God, and he is true in his promises; wherefore we may say with *Job*, I know that my Redeemer liveth, and that he shall stand at the latter day upon the Earth, and though after my skin worms devour this Body, yet in my flesh shall I see God, and my Eye shall behold him. *Job* 19.

Q. *How shall our Bodies rise again?*

A. They shall invest in corruption, immortality, light and glory: 1 *Cor.* 15. And shall be rendred conform unto the glorious body of our Saviour, according to the Apostles saying. *Phil.* 3. we look for the Saviour, the Lord Jesus Christ from Heaven; who shall change our vile body, that it may be fashioned like unto his glorious body.

Q. *What shall become of those who at the Resurrection day shall be living on earth?*

A. They shall be changed in a moment, in the

the twinkling of an eye at the last Trump, and we shall be caught up together in the Clouds to meet the Lord in the Air, and so shall we ever be with the Lord. 1 *Cor.* 15. 1 *Thess* 4.

Of Life Everlasting.

Quest. *WHAT is the life everlasting that you believe?*

A It is the spiritual and heavenly life which we shall for ever live in Paradice with Jesus Christ and his Triumphing Angels.

Q. *How many different degrees hath that Life?*

A. Three, one in this life, what it pleases God to give us, the first fruit of his Spirit, and the foretaste of the delight of Paradice. The second when our Soul leaves this Corporal Tabernacle, to put on the eternal dwelling which is in Heaven, and the third after the Resurrection, when in body and in soul we shall enjoy the good things which the eye did not see, that ear did not hear, and that entred not into the heart of Man.

Q. *What are the principal benefits we shall enjoy in that glorious life?*

A. To know God perfectly, and to contemplate him face to face, to love him intirely, and to love nothing but in him, and for the love of him to have an accomplished sanctity free from all defects; to enjoy permanent joy, which may be felt through all the faculties of our souls and bodies; and lastly to be rendred like unto God himself, for when we shall see him as he is, we shall be like him. 1 *John* 3.

The End of the First Part.

Of good WORKS.

PART II

Queſt. *BY what means do we hope to be ſaved?*

A. Through the death and paſſion of our Lord Jeſus Chriſt.

Q. *Since Jeſus Chriſt redeemed us by his death and paſſion, is it neceſſary to do good Works?*

A. Yes, for that he hath redeemed us from the hands of our Enemies; it is to the end that we may ſerve him without fear in holineſs and righteouſneſs all the days of our life, and that we may be to him a peculiar people, zealous of good Works. *Luke* 1. *Titus* 2.

Q. *Of what uſe are good works?*

A. To glorifie God and edifie our neighbour; let your lights ſo ſhine before men, that they may ſee your good works, and glorifie your Father which is in Heaven. *Matth.* 5.

Q. *Are they of no other uſe?*

A. They are alſo the marks and livery of God's Children, and the ſeal of our Adoption, and of our union with Jeſus Chriſt; wherefore the Apoſtle St *Peter* exhorteth us, to make our calling and election ſure, by good works. 2 *Pet.*

Q. *Can man do good works in the ſtate of his corrupted nature?*

A. No, for all the imagination of the thoughts of Man's heart are nothing but evil continually, and of our ſelves we are not able to think a good thought. *Gen.* 6. 8. 1 *Cor* 3.

Q. *By what means then do we good works?*

A. By the efficacy of the grace of God, and

by the virtue of his ſpirit of adoption; For as the Apoſtle ſaith, in the ſecond to the *Phillip.* It is God which worketh in you to will, and to do of his good pleaſure.

Q. *After God hath made us partake of his grace, and of his ſpirit of Regeneration, and our good Works, is there nothing more wanting, is my Sanctification wholly perfect?*

A. Who is he who can ſay, I have made my heart clean; I am pure from ſins. *Prov.* 20. If we ſay we have no ſin, we deceive our ſelves and the truth is not in us; 1 Epiſtle of St *John* c. 1. Therefore the moſt forward in ſanctification beg of God every day, that he will forgive them their ſins.

Q. *But is it not to ſpeak evil of the holy ſpirit to ſay the works that we do by his grace, are full of defect and imperfection?*

A. By no means, for we give him all the praiſe, and all the glory of what's good in our works; and we acknowledge theſe defects and imperfections came from the reſidue of our Corruption, the fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh, and theſe are contrary one to the other; ſo that we cannot do the things that we wou'd. *Gal.* 5.

Q. *But if God wou'd, cou'd he not ſanctifie us perfectly in this life?*

A. There is no doubt that he might make us as holy, and as perfect as we ſhall be in Heaven; but he will make us know more and more the greatneſs of our natural Corruption, he will put ſome difference between the place of Combats and Victories, and the place of Triumphs; he will that we may work inceſſantly to put off

the body of sin, and that we may sigh after the glorious estate wherein we shall be undefiled, and without spot; saying with the Apostle, I have not yet obtained, and I am not yet perfect; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press forward the mark, for the price of Heaven, calling of God in Christ Jesus. *Phil.* 3.

Q. *Since our best works bear always the mark of our infirmities, are they agreeable to God?*

A. Very agreeable, because he holds them in his great mercy; and that as a good Father he bears with their defects, and our Lord Jesus Christ covers them with his infinite merit, wherefore St *Peter* says, that we offer up in spiritual Sacrifice acceptable to God by Jesus Christ, in his first Epistle, Chap. 2.

Q. *Since our good works are agreeable to God, can it be said that they are meritorious of everlasting life?*

A. By no means, for when we shall have done all that is commanded us, we are unprofitable servants, we have done that which was our duty to do, *Luke* 17. and the wages of sin is Death, but the gift of God is eternal life, through Jesus Christ our Lord, *Rom.* 6. we are saved by grace through Faith, and that not of our selves, it is the gift of God, not through works, that none may glory in himself. *Eph.* 1.

Q. *Whence comes then, that it is often spoken of reward, and that the Apostle says, That Piety hath the promises of this life, and of that which is to come?* 1 Tim. 4.

A. Because in effect God rewards our good works,

works, both in this, and in the eternal life; but it is not with a deserved reward, nor with the sallary of a Servant, but a reward from his free will, and of such a sallary as a good Father gives his Children to encourage them to do well, wherefore God speaks of shewing mercy even to those who obey his Commandments. *Ex.* 20.

Q. *May we not then trust upon our good works, and pray to God that in vertue of those works he will receive us into his glory?*

A. Contrarily we ought to say with the Prophet *David*, Enter not into judgment with thy servant, for in thy sight shall no man living be justified; if thou Lord shouldst mark our iniquities, O Lord who shall stand, but there is forgiveness with thee, that thou mayest be feared. *Ps.* 143, and 130.

Q. *How do we dare then to approach the Throne of God, and to appear before his face?*

A. We approach with assurance thereunto, because it is a Throne of grace and mercy; and that the face of God is pacified towards us, through our Lord Jesus Christ, who of God is made unto us Wisdom and Righteousness, and Sanctification, and Redemption. *Heb.* 4. and 1 *Cor.* 1.

Q. *Which are the good works?*

A. It is not those that men invent of themselves, what good intention soever they may have in it, but only those which God commands, and which one conforms to his holy Word; wherefore our Lord Jesus Christ saith, that in vain they worship God, who teacheth for Doctrines the Commandments of men, *Mat.* 15.

Q. *And which are the bad Works?*

A. All those that are not conformable to his Divine Commandments, therefore the Prophet sends us to the Law and the Testimony, *Isaiah* 8.

Of the Law of God.

Quest. *By what rule then must we examine our good and our bad Works?*

A. By the Law of God.

Q. *How many sorts of Laws are there?*

A. There are three; the political or judiciary Law, the ceremonial Law, and the moral Law.

Q. *What is Political Law?*

A. It is that which contains all the Ordinances that God had made for the civil Government of the people of *Israel.*

Q. *What is the ceremonial Law?*

A. It is that which God hath given to rule the external works of his Worship.

Q. *What is the Moral Law?*

A. It is that which directs our Manners, and which ought to be the pattern of our life.

Q. *Ought we to keep the Political Law?*

A. No, not as to the particular Ordinances and several Circumstances that were concerning the state of the Commonwealth of *Israel* but as to the bottom and essence it teaches all Lawgivers of the World, wherein consists the true justice and true equity.

Q. *Ought we to observe the ceremonial Law?*

A. By no means, for our Lord Jesus Christ in dying, tore the veil of *Jewish* Ceremonies and as speaks the Apostle thereof, *Coll.* 2. he that blotted out the hand writing of Ordinances

that was againſt us, which was contrary to us, and took it out of the way, nailing it to his croſs.

Q. *Are we ſubject unto the moral Law?*

A. We are not ſubject to the Curſes it thunders againſt thoſe who do not perfectly accompliſh what it commands, and we owe it not a ſervile obedience, for Jeſus Chriſt hath redeemed us from the curſe of the Law, being made a curſe for us, *Gall.* 3. but we owe it a filial obedience, and becauſe it is the rule of all juſtice and uprightneſs, we muſt all our life time apply our ſelves to do every thing it preſcribes us.

Q. *Where do we find the Moral Law, which is the rule, and eternal pattern of our life?*

A. In the Decalogue, that is called by excellence the Commandments of God.

Q. *What ſignifies the word Decalogue?*

A. That is to ſay Ten words, becauſe the Law of God is contained in Ten Commandments.

Q. *Who is it that God gave this Law to?*

A. He gave it to the people of *Iſrael* by the miniſtry of *Moſes*, but it concerns all men in the world, for that is the ſame Law that God had ingrafted in their hearts, when he created them in his Image, and after his likeneſs.

Q. *When was it that God gave it?*

A. About two thouſand years, more or leſs, after the creation of the world; fifty days after the children of *Iſrael* came out from *Egypt*.

Q. *Where did he give it?*

A. On Mount *Sinai*.

Q. *In what manner did he give it?*

A. With marks of his omnipotency, in the

midst of Thunder and Lightning, the Mountain being all on fire, and quaking.

Q. *Why is it that God gave that Law with so much glory and majesty.*

A. To the end that one may know that *Moses* is not the author thereof, but God himself, and that he hath arms ready to revenge the contempt and disobedience of it.

Q. *How many parts are in that Law?*

A. God himself wrote it upon two Tables, one whereof contains four Commandments, and the other six.

Q. *What does the first Table treat of?*

A. Of things immediately concerning the worship of God.

Q. *And what contains the second Table?*

A. Of our duty towards our Neighbour.

Of the ten Commandments.

Of the Preface.

Q. *IS there nothing foregoing the Commandments of God?*

A. There is the Preface contained in these words I am *the Lord thy God, which have brought thee out of the Land of *Egypt*, out of the House of Bondage.

* *The Lord in* French *there is the Eternal.*

Q. *What is to be considered in that Preface?*

A. Three reasons which God makes use of to cause his people to hear him with Respect; the first is taken from his Essence it self, he is the Lord. The second, is taken from his Covenant, he is their

their God: and the third, is taken from his benefits, he hath brought them from the Land of *Egypt*, out of the House of Bondage.

Q. *But does that belong to us, since we are not Jews, and that we have not been Bondsmen in* Egypt.

A. We are not Jews according to the flesh, but in regard to the spirit, and we are the *Israel* of God; and all those who have the Faith of *Abraham* are Children of *Abraham*, *Gall.* 3. and to that we have been delivered from the Tyranny of the spiritual *Pharaoh*, who is the Devil, and from the slavery of sin, of death, and of hell.

Of the first Commandment.

Q. *SAY the first Commandement?*

A. Thou shalt have no other Gods * before me.

* *I have been obliged to follow the expression of the 20th Chap. of* Exodus, *and not that of the service of the Church, by reason of a following Question, and of his Answer.*

Q. *Since there is no other God, but the great living God, who created Heaven and Earth, how must these words be understood, thou shalt have no other Gods before me?*

A. There is but one only God, and in effect, and according to the truth, there can be no more; but according to the foolish opinion of men, and their extravagant imagination, there may be an infinity of Gods. It is what the Apostle teaches us in 1 *Cor.* 8. for though there be that are called Gods, whether in Heaven or in Earth; (as there be Gods many) but to us there is but one God the Father, of whom are all things, and we in him, and one Lord Jesus Christ,

Chriſt, by whom are all things, and we by him.

Q. *What is it then that God forbids us in this Commandment?*

A. He forbids us to worſhip any one but him, and to put truſt in man. *Matth.* 4. and *Jer.* 17.

Q. *Why doth he ſay before me?*

A. To teach us that this ſin is ſo much more abominable, that it is committed in his preſence, and to make us fear his juſt wrath and vengeance.

Q. *But ſince when God forbids a thing, he commands that which is oppoſite thereunto, what is it that God commands here?*

A. That we put our truſt in him alone, that we love him in the higheſt deſire, that we call upon him, with holy fervency, that we fear him above all Kings, and that all our pleaſure be to do his will.

Of the ſecond Commandment.

Queſt. *SAY the ſecond Commandment?*

A. Thou ſhalt not make to thy ſelf any graven Image, nor the likeneſs of any thing that is in Heaven above, or in the Earth beneath, or in the Waters under the Earth, thou ſhalt not bow to them, nor worſhip them, for I the Lord thy God am a jealous God, and viſit the ſins of the Fathers upon the Children, to the third and fourth generation, of them that hate me, and ſhew mercy unto thouſands, in them that love me, and keep my Commandments.

Q. *Is not this one and the ſame Commandment with the preceeding?*

A. No. For in the precedent God teaches us

us who it is whom we ought to adore, and worſhip, and in that he teaches us how we ought to adore and worſhip him.

Q. *Thoſe of the Church of* Rome *blame us, that we teach you to ſay, Thou ſhalt not make to thy ſelf any graven Image, and hold that it muſt be ſaid, Thou ſhalt not make to thy ſelf any graven Idol, what do you ſay to that?*

A. I ſay that they are very ill grounded, and that they contradict themſelves, for in the French Bible of *Lovaine* in the 5th Chap. of *Deut.* there is, thou ſhalt not make to thy ſelf any graven Repreſentation, or any Repreſentation graven, and Image graven; it is the ſame thing furthermore in the old Edition of the ſame Bible, in the 20. of *Exod.* and the 5. of *Deut.* you'll find theſe words, Thou ſhalt not make to thy ſelf any graven Image, in ſome new * *Heures*, Printed at *Paris*, with approbation and priviledge you'll find this, You ſhall not make to your ſelf any Idol, or graven Image; in fine, the *Latin* Bible, which was declared Canonical in the Councel of *Trent*, bears formally, thou ſhalt not make any ſculptory work.

* *A Manual of Prayer of the Church of* Rome.

Q. *Have we great Intereſt that it be ſaid, thou ſhalt not make to thy ſelf any graven Image, or elſe thou ſhalt not make to thy ſelf any graven Idol?*

A. We have no other intereſt in it, than that of the Truth; for let it be Image or Idol, it is no matter; ſince the Law of God adds, nor the likeneſs of any thing that is in Heaven above, or in the Earth beneath, or in the Water under the

the Earth; and the Images of the Church of *Rome* are the likeneſs of the things that are in Heaven and in Earth, and conſequently they are forbidden by the Law of God.

Q. *But doth God forbid generally all ſorts of Images?*

A. There are two ſorts of Images, ſome are made to repreſent the Creator, and the others to be the Effigies of the Creatures, theſe to Repreſent the Creator are abſolutely forbidden.

Q. *What proof have you thereof?*

A. It is impoſſible to have a clearer one, or more convincing, than that of the 4. Chapt. of *Deut.* Take you therefore good heed unto your ſelves, (for ye ſaw no manner of ſimilitude on the day that the Lord ſpake unto you in *Horeb*, out of the midſt of the fire) Leſt you corrupt your ſelf, and make you a graven Image, the ſimilitude of any figure, the likeneſs of Male or Female, and in *Iſaiah* the 40. To whom then will you liken God? or what likeneſs will ye compare unto him: wherefore God puts amongſt the greateſt ſins of the Antient Heathens, that of having changed the glory of the Incorruptible God into an Image made like to Corruptible Man, and to Birds and four-footed Beaſts, and creeping things. *Rom* 1.

Q. *What do you ſay of the Images, which are made to repreſent the Creatures?*

A. The Images of the Creatures are of two uſes, the one Political and Civil, and the other Sacred and Religious. The civil uſe of Images is not forbidden, and there may be ſome to ſerve for Ornament and for Memorial; but God will not have them be employed for his worſhip,

worſhip, and in regard of that he ſaith, Thou ſhalt not make to thy ſelf any graven Image, *&c.*

Q. *But did not God command* Moſes *to make gold Cherubims, and to ſet them on the mercy ſeat.*

A. He who makes the Law is above the Law, God doth not ſay, I who am your Lord and your God will never make any graven Image, but he ſaith, thou ſhalt not make to thy ſelf, that is to ſay, of thine head, and of thine Invention; beſides theſe Cherubims were only ſymbolical figures of the vertue and offices of Angels, and were not expoſed to the peoples view; ſo that there was no danger of Idolatry thereby.

Q. *Did not* Moſes *make a Brazen Serpent which he did ſet up in the Wilderneſs.* Numb. 21.

A. Yes, but he did not make it of himſelf, God expreſly commanded it, he did not ſet up that Serpent to be worſhipped, but only to be ſeen, and when afterward the Children of *Iſrael* committed Idolatry, and burnt Incenſe unto it, the King *Ezechias* did break it in pieces, and ſaid it was but a piece of braſs. 2 *Kings* 18.

Q. *But if we did meet with thoſe who have veneration for Images, ſhould we do ill, if to have peace with them, we did accommodate our ſelves to their Worſhip?*

A. Yes moſt aſſuredly, for God doth not only forbid to make Images to employ them to his Worſhip, but in caſe that there be ſome made, he forbids us to proſtrate our ſelves before them, and to worſhip them.

Q. *Thoſe of the Church of* Rome, *do they ſin againſt this Divine Ordinance?*

A. Yes,

A. Yes, most visibly: for they set in their Temples all sorts of Images, they put them upon their Altars, and render them the honour which God forbids; they pull off their Hats to them, they bow to them, they kiss them, and kneel before them; that is directly against the formal words of this Law, thou shalt not bow down to them; besides, they dress them up, they crown them with Flowers, they light Candles to them, they burn Incense to them; they carry them upon their Shoulders in processions, and they go unto them in Pilgrimages; all which is against what is said, thou shalt not worship them.

Q. *Why is that God calls himself jealous?*

A. To speak properly, it is not that God has the passion of jealousy which troubles men, but by that he will teach us first, that he loves us ardently; secondly, that he cannot bear a comparison, nor his Glory to be given to another; thirdly, that he will punish rigorously all Idolaters.

Q. *Why is it that in the threatning of his punishments, he mentions but three or four Generations, but that he stretches his promise of Graces and Mercy unto thousands.*

A. To shew us that he is more inclined to be merciful than to exercise vengeance, so that the saying of St. *James* may be applied to him, that Mercy rejoyceth over Judgment, *Jer.* 2.

Q. *But doth God punish all the Children of the wicked?*

A. If the Children of the wicked follow the way of their Father, God will punish them twofold, because of the criminal life of their predecessors,

deceſſors, but if they repent and live in the fear of God, the ſins of their Fathers ſhall not be imputed to them, for the Father ſhall not bear the iniquity of the Son, and the Son ſhall not bear the iniquity of the Father, but the Soul of him that ſineth, is that which ſhall dye, *Ezek.* 18.

Q. *And doth God powr down his Graces upon all the Children of the faithful?*

A. Yes, upon all thoſe who imitate the Piety of their Fathers; nay, have a twofold bleſſing of all ſorts of bleſſings; but as to thoſe who turn aſide from it, and who give themſelves to do evil, they bring upon them the wrath of God and his juſt vengeance.

Q. *Can you tell what is the deſign of this ſecond Commandment, and what God demands of us therein?*

A. The ſame which our Lord Jeſus Chirſt teaches us, in *John* 4. that the Father will have true worſhippers, who worſhip him in ſpirit and truth. God is a Spirit, and they that worſhip him, muſt worſhip him in Spirit and in Truth.

Of the third Commandment.

Q. *SAY the third Commandment?*

A. Thou ſhalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltleſs that taketh his name in vain.

Q. *What do you mean by the name of God?*

A. By the name of God, I mean God himſelf, and his holy word, as alſo all the names which deſcribes his eſſence or his qualities, and generally all other things concerning his worſhip?

Q. *What is it to take the name of God in vain?*

A. It is to abuſe it in things of no worth, to

ſpeak thereof without reſpect, to uſe it in blaſpheming, or in vain or raſh ſwearing

Q. *Is ſwearing taking the name of God in vain?*

A. Not always, but only when we ſwear without juſt occaſion.

Q. *Is it then lawful to ſwear?*

A. Yes, when we are lawfully called to it, for ſo God himſelf teaches us, and we have the example of Jeſus Chriſt our Lord, and of his Bleſſed Apoſtles.

Q. *By whoſe name muſt we ſwear?*

A. By Gods name, according to what he himſelf teaches us, *Deut.* 6. Thou ſhalt fear the Lord thy God and ſerve him, and ſhall ſwear by his name.

Q. *Is it not lawful to ſwear by the Creatures as thoſe of the Church of* Rome, *who ſwear by the Saints, by the word of the Croſs and by Relicks.*

A. No, for that is putting the Creatures inſtead of the Creator, as if they knew our heart, and the truth of our Words, and as if it belong'd to them to take vengeance of our lies.

Q. *How do you prove that it is not lawful to ſwear by any Creature?*

A. By the formal words of God himſelf, *Jer.* 5. How ſhall I pardon thee for this, their Children have forſaken me, and ſworn by them that are not Gods

Q. *For what is it lawful to ſwear?*

A. For things grave and ſerious, and which concern the glory of God, and the edification of our Neighbour.

Q. *When it it neceſſary to ſwear?*

A. When it is commanded us by the Magiſtrate, or when it is requiſit to ſet peace and concord between

between our Neighbours, according to that saying of the Apostles, *Heb.* 6. That an oath for confirmation is an end to all strife.

Q. *Is it not lawful in swearing to use equivocation, or mental reservation?*

A. By no means, for God hates the double of Heart and false Lips, and for all Lyers is set apart the Lake which burns with fire and brimstone, which is the second death, *Rev.* 21.

Q. *What signifies these words, that God will not hold him guiltless that taketh his name in vain?*

A. The meaning is, that he will rigorously punish him in this world, by exemplary chastisements, and in that which is to come, by eternal punishments.

Q. *But since there is a general threatning against all the transgressors of Gods Law, why is there a particular one here?*

A. It is to teach us how much God hath in horror the prophanation of his holy name, and that he punishes none more rigorously, than the prophaners and blasphemers.

Q. *What is then the design of this Commandment?*

A. It is to direct our Tongue in the service of God, and to teach us never to speak of God, of his Justice, of his Mercy, of his Wisdom, and of the effects of his Omnipotency, without our heart be struck to the quick, with the respect we owe to so high and so glorious a Divinity.

Of the fourth Commandment.

Q. *Say the fourth Commandment?*

A. Remember that thou keep holy the Sabbath day, six days shalt thou labour, and do all that thou hast to do, but the seventh day is

the Sabbath of the Lord thy God, in it thou ſhalt do no manner of work, thou, and thy Son and thy Daughter, thy Man-ſervant and thy Maid-ſervant, thy Cattle and the Stranger that is within thy Gates, for in ſix days the Lord made Heaven and Earth, the Sea, and all that in them is, and reſted the ſeventh day, wherefore the Lord bleſſed the ſeventh day, and hallowed it.

Q. *Why is it that God makes uſe of this way of ſpeaking, remember thou?*

A. It is to teach us, that this Commandment is of great importance, and that there is nothing more ordinary to man, than to forget what God commands him.

Of the Law.

Queſt. *OF what day is it here ſpoken?*

A. Of the ſeventh day of the week, that we call *Saturday*.

Q. *Why is it that God calls it a day of reſt?*

A. Becauſe in that day he would that every one ſhou'd leave the work of his ordinary calling to attend his worſhip.

Q. *How do we keep holy the Sabbath day?*

A. In calling upon the name of God, in readling and meditating upon his word, in being preſent with Devotion in the aſſembly of Saints, and in exerciſing the works of charity and beneficence.

Q. *Is the Commandment of keeping holy the Sabbath day, Political, Ceremonial, or Moral.*

A. There is in it ſomething Political, ſomething

thing Ceremonial, and ſomething Moral.

Q. *What is Political therein?*

A. Gods commanding Maſters to let their Man Servant and their Maid Servant to reſt that day, and even their Beaſts.

Q. *What is Ceremonial therein?*

A. Firſt, the preciſe keeping holy the ſeventh day of the week. Secondly, the ſtrict obſervation of not doing any corporal work that day. Thirdly, that this corporal reſt is the figure, and Image of the ſpiritual reſt of our Souls, and of the Celeſtial reſt, wherein we ſhall for ever reſt from all our labours.

Q. *What is Moral in it?*

A That there may be a certain day conſecrated for the publick worſhip of the Divinity.

Q. *Doth this Commandment belong to Chriſtians?*

A. Yes, in what it is Moral, there muſt be then Paſtors, and an holy order eſtabliſhed in the Church, and that the faithful meet together to glorifie God with one accord, to hear the preaching of his Word, to participate of his Sacraments, and to do Works of Mercy, and therefore we are forbidden to forſake our mutual aſſemblies. *Heb.* 10.

Q. *What day is now appointed for thoſe publick exerciſes of Devotion and Piety?*

A. It is the firſt day of the week, that we call *Sunday*, or the Lords day.

Q. *Why was the day of reſt changed from* Saturday *to* Sunday?

A. To diſtinguiſh the Chriſtians from the *Jews*, and principally it is becauſe in that day our Lord Jeſus Chriſt roſe again from the dead,

and ended the work of our Redemption.

Q. *Who made that alteration?*

A. The bleſſed Apoſtles of the Lord Jeſus, or rather the holy Ghoſt, who inſpired them.

Q. *Where is it ſpoken of the aboliſhing of the Sabbath?*

A. In the ſecond Chapter of St. *Paul's* Epiſtles to the *Coloſ.* Let no man judge in Meat or in Drink, or in reſpect of a holy day, or of the Sabbath day.

Q. *Where is mention made of Sunday?*

A. In the 20th Chapt. of the Book of *Acts*, in the 16. of the firſt Epiſtle to the *Corinth.* it is ſpoken of the firſt day of the week, in which the faithful meet to participate of the exerciſes of Piety, and twice that day Jeſus Chriſt appeared to his Diſciples, after his Reſurrection, as it is written in his Goſpel according to St *John c.* 20.

Q. *But even the word* Sunday *is it found in Scripture?*

* *So it is in the* French *Verſion.*

A. It is found in *Rev.* c. 1. where St *John* ſaith, I was in the Spirit * on *Sunday.*

Q. *Why is it that God gives himſelf for an example here?*

A. To render the Commandments more venerable, and to oblige us to obey thereunto ſo much more religiouſly.

Q. *Will God be imitated in all things?*

A. No; but in thoſe only, wherein he gives himſelf for an example; for there are things which he doth not command us to imitate, as the effects of his Omnipotency, but he will have us imitate his vertues and his perfections, that we learn of him, that he is meek;

that

that we be merciful as he is merciful, and that we be holy as he is holy. Lastly, he will that we imitate his labour and his rest.

Q. *Why was God six days in making Heaven and Earth?*

A He could create them in a moment; but he was six days about it, that we may meditate distinctly and in order, upon the works of the Creation, and that we may learn to do nothing with precipitation and confusion.

Q. *What is the rest of God?*

A. It is not that God had need to recover his strength, for he acts always without pain and without weariness; but the meaning is, that the seventh day he left off working in the Creation of the Universe.

Q. *How did God sanctifie that day?*

A. In dedicating and consecrating it to his worship, and himself contemplating the admirable beauties of the works of his hands.

Q. *What do you say of those who spend their lives in doing nothing?*

A. What St *Paul* saith, 2 *Thess.* cap. 3. he that will not work neither shall he eat; he that will not imitate God in his work, shall have no share in his rest.

Q. *What do you think of the Church of* Rome's *Holy-days?*

A. That it is a yoke which our Lord Jesus Christ hath not imposed: and that they are directly against the permission that God gives us here to work six days in the week; and against what the Apostle saith, let no man judge you n meat or in drink, or in respect of an Holy-iday, *Colos.* 2.

Q. *What*

Q. *What will become of those, who instead of keeping the Lord's day holy, and of consecrating it to the service of God, spend it in games, in debaucheries, and insolences?*

A. God will punish them as profane, and breakers of his Sabbath.

Q. *And what ought we to hope for those who observe religiously the day of rest; and who as the Prophet speaks of it, calls the Sabbath their delight?* Isaiah 5. 8.

A. They shall go from Sabbath to Sabbath, till they go to prostrate themselves before the face of God, and enter into eternal joy and rest, prepared for them, from the foundation of the world, *Isa.* 66.

Of the fifth Commandment.

Q. *WHAT do you mean by the Father and the Mother, that God commands us to honour?*

A. Not only those who have begotten and brought us into the World; but also our Kings and Princes, our Governours, and our Magistrates, our Guardians, our Pastors, our Masters, our Tutors, and generally all our Superiors.

Q. *How must they be honoured?*

A. We ought not only to have for them a singular esteem, but also show our respect to them by our words, our gestures, and our actions; to love them cordially, fear to offend them, obey their commands, and if they be in want, to relieve them with all our power.

Q. *But must that honour be paid to all superiours without any exception?*

A. Yes, to all; not only to the good and gentle, but also to the froward: 1 *Pet.* 2. we must

must be subject not only for fear of wrath, but also for conscience sake. *Rom* 13.

Q. *Must they be obeyed in all things?*

A. Yes, in every thing wherein God is not offended; as the Apostle St *Paul* teacheth us, in *Ephes.* the 6. and *Colos.* the 3d. Children obey your Parents in all things, in the Lord; for this is right.

Q. *But if our superiours command us things against the Law of God, against the rules of his worship, as to embrace a false Religion, or to commit some act of Idolatry, to murder, or steal, and other like things; in this case must we obey them?*

A. By no means: but in imitation of the Apostles of the Lord Jesus, we must answer them in all humility, whether it be right in the sight of God, to hearken unto you more than unto God, judge ye, we ought to obey God rather than man. *Act.* 4. 5.

Q. *But if in not obeying them we are persecuted?*

A. Blessed are they which are persecuted for righteousness sake, for theirs is the Kingdom of Heaven. *Matth.* 5.

Q. *Why is it that God adds, that thy days may be long in the land which the Lord thy God giveth thee?*

A. Because Parents bear his Image in a particular manner, God will that we honour them above every body in the World: and to incite us to that duty he makes us that promise.

Q. *What signifies may be long, when God saith, that thy days may be long in the land?*

A. The meaning is not that our days shall be longer than they are to be; for they are determined. God hath prescribed our limits, and we shall not go beyond: *Job* 14 But the meaning

meaning is, that we shall prosper, and that we shall live long on the Earth, as St *Paul* shews it. *Ephes.* 16.

Q. *Of what land doth God speak here?*

A. It is especially of the land of *Canaan*, that God gave the Children of *Israel* in heritage.

Q. *Doth this promise of living long on the earth concern particularly the* Jews, *or doth it belong in general to all the Faithful?*

A. It concerns particularly the *Jews*, because the land of *Canaan* was the figure of the heavenly inheritance, and that a long and happy life in that land, was the Image of the Eternal felicity we shall enjoy in Paradice: but it belongs also to all the faithful; for the Earth is the Lords and the fulness thereof: and every where the hoary head is a Crown of glory, if it be found in the way of righteousness. 1 *Cor.* 10. *Prov.* 16.

Q. *Doth God give long life to all the Children that honour their Parents?*

A. There are several to whom God accomplishes this promise literally, and that he blesses with his most precious blessings; but there are also Children most obedient to their Parents, and in which one may see the seeds of a great Piety, the days whereof God shortens.

Q. *How is it that God accomplishes his promise to the Children that he taketh so soon out of the World?*

A. All temporal promises ought to be understood conditionally, as much as God judgeth it expedient for his glory and our salvation. God in taking those Children out of the World, receiveth them into his glory: for Jesus Christ teacheth us, that the Kingdom of Heaven belongs to them. *Matth.* 19.

Of

Of the sixth Commandment.

Q. *WHAT doth God forbid in the sixth Commandment?*

A. Not only deliberate Murder, but all means of shedding blood, as beating, striking, quarrelling, abusing our Neighbour; he forbids also hatreds and animosities: for whosoever hateth his Brother is a Murderer. 1 *John* 3.

Q. *The Prince and the Magistrate, who causes Criminals to be put to death, ought he to be put in the rank of Murderers?*

A. By no means, for he bears not the Sword in vain; he is the Minister of God, a revenger to execute wrath upon him that doth Evil. *Rom.* 13.

Q. *Those who bear Arms, and who shed blood in a just War; do they sin against this Commandment?*

A. No: for God himself taketh the name of God of hosts: and when the Souldiers asked St *John* the Baptist, what shall we do? he did not bid them lay down their Arms, and go ye no more in the War: but, do violence to no man, neither accuse any falsly, and be content with your wages.

Q. *You have said what God forbids here: but what is it that he commands us?*

A. That we preserve the life of our Neighbour with all our power, and that we forsake him not in his wants, for whoso hath this Worlds good, and seeth his Brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? 1 *Joh.* 3.

Of

Of the seventh Commandment.

Q. *What is it that God forbids in the seventh Commandment?*

A. Not only fornications, adulteries, and all the filthiness of the flesh, but also all that makes way for such filthiness; as gluttons, drunkenness, filthy thoughts, obscene words, all indecent gestures, dissolute pictures, and lascivious looks; for whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart, *Matt.* 5.

Q. *And what doth God command here?*

A. That we be chaste in our thoughts, in our words, and in our actions; and as St *Paul* speaks, 1 *Thess.* cap. 4. that every one of us possess his vessel in sanctification and honour.

Q. *Is plain fornication forbidden?*

A. Yes, most assuredly, one may read the express prohibition thereof, *Deut.* 23. there shall be no whore of the Daughters of *Israel*, nor any * prostitute to fornication of the Sons of *Israel*, and to shut up the mouth to all gain-sayers, the Apostle St *Paul*, 1 *Cor.* 6. expressly distinguishes fornication from adultery, in saying, that neither fornicators nor adulterers shall inherit the Kingdom of God, and our Lord himself saith, *Rev.* 21. that the Whore-mongers shall have their part in the Lake which burneth with fire and brimstone, which is the second death.

* *There is just the* English Sodomite, *which includes here a Fornicator, as may appear by the fore-going, and my Ld Bishop of* Bath *and* Wells, *in his Note on this place, observes, that the word in the* Hebrew *Text, may be rendered Whore-monger.*

Of

Of the eighth Commandment

Q. *WHat is it that God forbids us in the Eighth Commandment?*

A. Not only robbery and theft, but generally all unlawful means to enrich our ſelves by another's goods, and to take poſſeſſion thereof, by cheat or by extortion. by force or by violence. One muſt remember what St *Paul* ſaith, *Eph.* 4. Let him that ſtole ſteal no more, but rather let him labour with his hands, that he may have to give to him that needeth; and what the ſame Apoſtle ſaith, 1 *Cor.* 6. thieves ſhall not inherit the Kingdom of Heaven.

Q. *What is it then that God commands in this eighth Commandment?*

A To have nothing that is not lawfully made our own, and to preſerve our Neighbour's good as well as our own.

Of the ninth Commandment.

Q. *WHat is it that God forbiddeth in the ninth Commandment?*

A. Not only falſe witneſs before the Magiſtrate, and to the prejudice and ruin of our Neighbour, but generally all ſorts of calumny and ſlander.

Q. *What difference do you put between calumny and ſlander?*

A. It is a calumny when we invent ſomething againſt our Neighbour's good name, and when we raiſe a falſe report againſt him, *Exod.* 23.

Q. *And what is plain ſlandering?*

A. When the thing one ſpeaks of is true: but inſtead of ſpeaking of it to him who is guilty

thereof, that he may correct himself, or to his superiours that they may see to it, one makes a particular discourse thereof, against what is said in the 19. of *Levit.* thou shalt not go as a talebearer among thy people; thou shalt in any wise rebuke thy Neighbour, and not suffer sin in him.

Q. *What is itthat God commands here?*

A. That instead of giving our mouths or our ears to slander, we preserve with all our power the good name of our Neighbour, and that our charity hide his faults.

Of the tenth Commandment.

Q. *WHat is the sense of the tenth Commandment?*

A. That we submit to the providence of God, and unto the dispensation he hath made of his Graces: that our Eye be not evil because he is good. that we do not wish for the good he hath bestowed on others; and that we be not envious, but that we be contented with our condition, according to what the Apostle saith, *Heb.* 13. Let your Conversation be without covetousness, and be contented with such things as you have, for he hath said, I will never leave thee nor forsake thee.

Q. *Is all sort of covetousness forbidden by God?*

A. Covetousness of itself is a thing indifferent, but it becomes good or evil, according to the object it embraces; wherefore the Apostle exhorteth us to covet spiritual gifts: 1 *Cor.* 12. and 14.

Q. *And to covet things that God forbiddeth us, is it not a sin?*

A. Yes,

A. Yes, moſt certainly; for what is againſt the Law of God is ſin, 1 *John* 3. and St. *Paul* ſeveral times calls it a ſin, *Rom.* 7.

Of the ſummary of the firſt Table.

Q. *WHat is the ſummary of the firſt Table?*

A. That we love God above all things, and that we love nothing but in him, and that we ſerve him with all our might, and for his ſake, and even that we hate all that oppoſes the love and obedience we owe him.

Of the ſummary of the ſecond Table.

Q. *WHat is the ſummary of the ſecond Table?*

A. That our love be without diſſimulation, *Rom.* 12. that we do for others as we would be done by, for it is the Law and the Prophets, *Mat.* 7.

End of the ſecond part.

PART III.

Of Prayer.

Q. *WHat are the works wherein the faithful man ought principally to exerciſe himſelf during this life?*

A. Towards his Neighbour it is charity, for with ſuch ſacrifices God is well pleaſed, *Heb.* 13. 11. towards God it is Prayer; for whoſoever ſhall call upon the name of the Lord ſhall be ſaved, *Joel* 2.

Q. *Why do you direct your prayer to God;*

A. Becauſe God hath commanded it, and that he promiſes to hear us: call upon me in the day of trouble, and I will deliver thee, and thou ſhalt glorify me, *Pſ.* 50.

Q. *To whom did the faithful of the old Teſtament direct their Prayer?*

A. They directed them all to God, as it appears every where in holy writ; and eſpecially in the Book of *Pſalms*, which contains an infinite number of Prayers, not one being directed to any but God.

Q. *In the name of whom, and through whoſe merits do you pray to God?*

A. In the name and through the merits of our Lord Jeſus Chriſt, as himſelf teaches it in St. *John* 16. verily, verily, I ſay unto you, whatſoever you ſhall ask the father in my name, he will give it you. We are an holy Prieſt-hood to offer ſpiritual Sacrifices acceptable to God by Jeſus Chriſt, 1 *Pet.* 2.

Q. *Are there no other Mediators between God and Man, than Jeſus Chriſt?*

A. There is one only God, and one only Mediator between God and Men, the Man Chriſt Jeſus who gave himſelf a ranſom for all, 1 *Tim.* 2. wherefore St. *John* telleth us, in t' ſecond of his firſt Epiſtle, My little children, theſe things write I unto you, that ye ſin not, but if any man ſin, we have an advocate with the Father, Jeſus Chriſt the righteous; and he is the propitiation for our ſins, and not for ours only, but alſo for the ſins of the whole world. And that glorious Saviour ſaith himſelf, *John* 14. I am the way, the truth and the life, no man cometh unto the Father but by me.

Q. *But*

Q. *But is it not too great a boldneſs, for we poor ſinners to apply our ſelves to our great God and Saviour Jeſus Chriſt; to preſent to him our requeſts and our ſupplications?*

A. No: for it is not audaciouſneſs for a Subject to go to his King, when the King himſelf calls him; much leſs for a Child to go to his Father, or to his elder Brother, who opens his Arms to him, and commands him to come near. And Jeſus Chriſt calls us himſelf, and commands us to go directly to him, come ye unto me, ſaith he, all ye that labour, and are heavy laden, and I will give you reſt. *Mat.* 11.

Q. *Muſt one pray to God with heart and inward affections?*

A. Yes: for God is Spirit, and will that we worſhip him in ſpirit and truth. *John* 4. Wherefore he rejects thoſe who draw nearer to him with their mouth, and honour him with their lips, whilſt their heart is from him. *Matth.* 15.

Q. *Ought we to have an aſſurance in praying God, that our ſupplications ſhall be agreeable to him?*

A. If any of you want wiſdom, let him ask of God, that gives to all men liberally, and upbraideth not, and it ſhall be given him: but let him ask inFaith, nothing wavering, *Jam.* 1. let us therefore come boldly unto the throne of grace, that we may obtain mercy, and grace to help in time of need: *Heb.* 4.

Q. *Is it ſufficiant to pray to God in our hearts?*

A. Beſides mental Prayers, the ſighings, and the groanings that the holy Ghoſt formeth in our hearts, there are times and occaſions wherein it is neceſſary to pray with our tongue, to

edify our Neighbour, to excite our ſelves, and to influence our zeal: to which add, that the tongue was particularly formed to glorifie God.

Q. *Is it no matter what tongue one prays to God in?*

A. No, provided it be underſtood by him who prayeth, and of thoſe who pray with him; otherwiſe, it is praying without zeal, without judgment, and without edification, as St *Paul* expreſly teacheth it in the 1 *Cor.* 14.

Q. *Why do you not call upon the Saints?*

A. Becauſe God hath not commanded it. And that he hath not promiſed to hear thoſe who ſhall call upon them, or who ſhall come to him by their interceſſion; and that in all the word of God there's not any example thereof. Contrarily St *Paul* ſaith, *Rom.* 10. how ſhall they call on him in whom they have not believed, and we do not believe, but in God the Father, Son, and Holy Ghoſt; and conſequently we ought not to call upon any other but God.

Q. *Have the Saints ſome knowledge of our particular wants?*

A. The dead know nothing of what is done on Earth, their love and their hatred periſhed long ago, neither have they any more a portion for ever in any thing that is done under the Sun *Eccleſ.* 9.

Q. *Do they know our hearts to be able to diſcern the prayers of the true and faithful, from thoſe of the hypocrites?*

A. God alone knows the heart of all the Children of men. 1 *King.* 8.

Q. *Muſt*

Q. *Muſt we worſhip Angels, and call upon them in our troubles?*

A. No: For St *Paul* expreſly forbiddeth it; *Coll.* 2. let no man beguile you of your reward, in a voluntary humility, and worſhip of Angels; intruding into thoſe things which he hath not ſeen, vainly puft up by his fleſhly mind.

Q. *When Angels appear to men, will they be worſhipt and adored by them?*

A. Contrarily, when St *John* fell at the Angels feet to worſhip him, the Angel ſaid to him, ſee thou do it not: I am thy fellow Servant, and of thy brethren, that have the teſtimony of Jeſus; worſhip God. *Rev.* 19. 22.

Q. *Have we any model and form of a perfect Prayer?*

A. Yes, the Lord's Prayer.

Q. *Why do you call it ſo?*

A. Becauſe our Lord Jeſus Chriſt dictated it himſelf from his own ſacred mouth, as it is written in St *Luke* c. 11. his Diſciples ſaid unto him, Lord teach us to pray, and he anſwered them, when ye pray ſay, *Our Father which art in Heaven*, &c.

Q. *Is it not lawful to make other Prayers?*

A. It is lawful to make Prayers in other terms, as it appears by thoſe that are ſhewed every where in Scripture; but we ought not to make any, which as to the things we beg of God, be not wholly conform to that model of perfection.

Q. *How many parts are there in the Lords Prayer?*

A. Three principal: the Preface, the Body of the Petitions, and the Concluſion.

Q. *How many Petitions are there?*

A. Six.

A. Six: three which concern immediately the glory of God; and three for our particular uſe.

The Preface.

Q. *WHy at the very beginning of this Prayer do you call God your Father?*

A. Firſt it is as it were to move him with pity and compaſſion; for there is nothing more tender than Fatherly affection. Secondly, it is to incite us to put our truſt in his bounty, and to call upon him with a true and lively Faith.

Q. *How is it that God is our Father?*

A In that he adopted us in Jeſus Chriſt, and that he hath begotten us again unto a lively hope, by the Reſurrection of Jeſus Chriſt from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reſerved in heaven for us, *Eph.* 1. 1 *Pet.* 1.

Q. *Why is it that you ſay, our Father, and not my Father?*

A. It is not that each of the faithful in particular may not ſay my Father, and with Saint *Thomas*, my Lord and my God, but our Lord would teach us to put on the bowels of charity, and to pray not only for us, but alſo for our Brethren.

Q. *Why do you add, which art in Heaven?*

A. To the end, that with the filial liberty we may join the reſpect which is due to ſo glorious a Divinity; and that we may rely on his power: and that in praying we may raiſe our minds above all things which are earthly and periſhable.

Q. *How*

Q. *How many Heavens are there?*

A. According to holy Writ there are three. First; the Air, and all the great ſpace between the Earth and the globe of the Moon. Thus it is ſpoken of the Fowls of the air, *Gen.* 1. The ſecond includes all the ſpheres of the Planets and of the Stars, and it is in that Heaven that God hath placed the Tabernacle of the Sun, as it is ſaid, *Pſ.* 19. The third, is the heavenly Paradice, where St. *Paul* ſaith, he was caught up and heard unſpeakable words, 2 *Cor.* 12. of this third heaven it is here ſpoken.

Q. *Is God contained in that Heaven?*

A. The heaven, and heaven of heavens cannot contain him. The heaven is his Throne and the Earth is his Footſtool, 1 *King* 8. *Iſaiah* 8.66.

Q. *Why do you ſay then that God is in Heaven?*

A. Becauſe it is there where he makes manifeſt his Glory in a particular manner; and where the triumphant Saints and the Angels of Light praiſe and worſhip him without ceaſing. There thouſand thouſands miniſter to him, and ten thouſand times ten thouſand ſtand continually before him, *Dan.* 7.

Of the firſt Petition.

Q. *IN how many ways is the name of God taken?*

A. In three principally; firſt, for his fame: as it ſaid, *Pſ.* 8. O Lord our God, how excellent is thy name in all the Earth. Secondly, for the names God makes himſelf known by; as the Prophet *Jeremiah* ſays, cap. 28. the name whereby he ſhall be called is the Lord our Righteouſneſs. Thirdly, for God himſelf: as it is ſaid, *Joel* 2. whoſoever ſhall call upon the name of the Lord ſhall be ſaved.

Q.

Q. *In how many ways is the word hallow taken?*

A. In three: first, for rendring a thing holy that was not ſo before: thus the Holy Ghoſt ſanctifies us, and makes us new Creatures. Secondly, for dedicating and conſecrating for an holy uſe. Thus *Moſes* ſanctified *Aaron* and his Sons, and all the Utenſils of the Tabernacle. Laſtly, for acknowledging and making manifeſt the ſanctity of a thing which in itſelf is holy: And thus it muſt be taken here.

Q. *What ſignifies then that the name of God be hallowed?*

A. That God be acknowledged, adored, and glorified every where in the world.

Of the ſecond Petition.

Q. *How many ſorts of Reigns or Kingdoms are there?*

A Three: the reign of Nature, the reign of Grace, and the reign of Glory.

Q. *What do you mean by the reign of Nature?*

A. That which God exerciſes generally over all creatures; and of this reign it is ſpoken, *Pſalms* 93. the Lord reigneth, he is cloathed with Majeſty.

Q. *What do you mean by the reign of Grace?*

A. That which Jeſus Chriſt exerciſes on Earth by his Spirit in his Church, and in the heart of his Elect. Our Lord ſpeaks of it, St. *Luke* 17. the Kingdom of God comes not with obſervation, neither ſhall they ſay, lo here, or lo there: for behold the Kingdom of God is with you.

Q. *And what is the reign of glory?*

A. It is the glorious felicity which waits for

us

us in heaven, where we ſhall reign with Jeſus Chriſt for ever and ever; *Rev.* 22. and it is in that reſpect that he will ſay to us in the laſt day, come ye bleſſed of my Father, inherit the Kingdom prepared for you, from the foundation of the World. *Mat.* 25.

Q. *What difference is there between the reign of grace and that of glory?*

A. They do not differ in kind, but only in degree: for grace is glory begun, and glory is grace compleated; wherefore the one and the other is called the Kingdom of God.

Q. *What reign is ſpoken of in this petition, Thy Kingdom come?*

A. It is not of the reign of nature, but of the reign of grace, and of that of glory.

Q. *How is that?*

A. It is that we pray to God that he will lead all thoughts priſoners to his ſubjection; and that he will haſten the vengeance of his Enemies, and the glorious deliverance, and magnificent triumph of his Children, according as the bride cries out. *Rev.* 22. Come, Lord Jeſus, come.

Of the third Petition.

Q. *HATH God more than one will?*

A. Properly ſpeaking, God being an Act, moſt pure and moſt ſimple, there can be in him but one only will; but to make himſelf be underſtood by us, and to ſuit himſelf to our infirmities, he ſpeaks to us of two ſorts of wills.

Q. *Which be they?*

A. The one is his eternal Councel, touching things that he is pleaſed to do or permit: of the

the which the Apoſtle ſpeaks, *Eph.* 1. he pre-deſtinated us to the adoption of children by Jeſus Chriſt to himſelf, according to the good pleaſure of his will. The other is the Declaration, what he will have us do: wherefore the ſame Apoſtle ſpeaks, *Theſ.* 4. This is the will of God, even your Sanctification, that ye ſhould abſtain from Fornication.

Q. *Of which of theſe two wills muſt this Petition be underſtood, thy will be done?*

A. Of both.

Q. *How?*

A. It is that we pray God to make us to be ſubject to the conduct of his providence, in ſuch manner, that whatſoever befals us, we may ſay as the faithful, *Acts* 21. the will of the Lord be done; and on the other ſide, that he will give us Grace to obey his holy commands; and with *David*, to ſay to him, with all my heart, *Pſ.* 143. teach me to do thy will, for thou art my God.

Q. *What ſignifies what is added, in Earth as it is in Heaven?*

A. That we may ſubmit to all that God doth, and that we may apply our ſelves to do all what he commands us, with the ſame humility, the ſame zeal, and the ſame promptneſs, as the Angels in heaven, who admire all his works, and who fly to the execution of all his Commandments.

Q. *May we hope for ſuch perfection here?*

A. Not abſolutely: but at leaſt we ought to aſpire to it, and to apply our ſelves therein till we come to Heaven, where there ſhall be no defect in our obedience, and where we ſhall ſee God face to face, 1 *Cor* 13.

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Of the fourth Petition.

Q. *WHat do you mean by the bread which you beg of God?*

A. I mean all things neceſſary for the ſuſtenance and maintenance of this temporal life, and it is the ordinary ſtile of holy Scripture.

Q. *Why is it that God comprehends all ſorts of ſuſtenance under the name of bread?*

A. To teach us to be content with what is neceſſary, without begging of him what is delightful; or to uſe them ſoberly, and with thankſgiving, if through his liberality he gives them us.

Q. *What do you mean by our bread?*

A. That which is neceſſary for us, which is our own, and that we do eat in the ſweat of our brows.

Q. *Since it is ours, why do we beg it of God?*

A. Becauſe all our labour is uſeleſs without the bleſſing of God, who enriches or impoveriſhes when it pleaſes him.

Q. *Why do we beg bread of God but for one day?*

A. To teach us to rely on his providence, and on his paternal care; and to oblige us to call upon him every day.

Q. *But doth God forbid us all ſort of care?*

A. He forbids not the care of an holy forecaſt: Contrarily he ſends us to the School of Ants, *Proverbs 6.* Go to the Ant, thou ſluggard, conſider her ways and be wiſe. He commands the Fathers to make proviſion for their Children, if any provides not for his own, and eſpecially for thoſe of his own houſe, he hath denied the Faith, and he is worſe than an Infidel: 1 *Tim.* 5.

but he condemns the care of miſtruſt, ſuch as that of the Heathens, who ſay, what ſhall we eat, what ſhall we drink, or what ſhall we put on. *Mat.* 6.

Q. *But rich men, who have riches ready heaped for many years, ought they to beg that of God?*

A. Yes: for it is not enough to have riches in abundance, if God gives us not the uſe thereof; and man liveth not of bread alone, but by every word that proceedeth out of the mouth of God, *Mat.* 4.

Of the Fifth Petition.

Q. *SAY the Fifth Petition?*

A. Forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us.

Q. *Are all the faithful obliged to beg that?*

A. Yes: during their abode in this vale of tears, for there is not a juſt man upon Earth, that doth good and ſinneth not; and if we ſay that we have no ſin, we deceive our ſelves, and the truth is not in us. *Eccleſ.* 7. 1 *John* 1.

Q. *Is there none but God that can forgive ſins?*

A. Who can forgive ſins but God only? *Mark* 2. I, even I am he that blotteth out thy tranſgreſſions for my own ſake, and will not remember thy ſins *Iſa.* 45.

Q. *How is it then that the Paſtors of the Church forgive ſins?*

A. They forgive them not as Judges, and by form of Juriſdiction; but as Miniſters and Ambaſſadours, who declare the grace and mercy of God through Jeſus Chriſt; we are Ambaſſadours for Chriſt, as though God did beſeech you by us; we pray you in Chriſt's ſtead,

ſtead, be ye reconciled to God. 2 *Cor.* 5.

Q. *How is it that God forgiveth us our ſins?*

A. He forgives us all our offences * of his free grace. *Col.* 2.

* Of his free will *is in the* French *verſion, tho not in the* Engliſh.

Q. *But can he ſhow mercy, without wronging his Juſtice?*

A. Yes: For Jeſus Chriſt bore our ſins in his own body on the Tree, 1 *Pet.* 2. we have redemption through his blood, for the forgiveneſs of ſins, according to the riches of his grace. *Epheſ.* 1.

Q. *Do you mean that thoſe to whom God hath forgiven their ſins for Jeſus Chriſt's ſake, have no more need to ſatisfie his Juſtice?*

A Yes: For there is now no condemnation to them that are in Chriſt Jeſus, *Rom.* 8. he that believeth on him, ſhall not come unto condemnation; but is paſſed from death to life. *John* 5.

Q. *From whence comes then that the moſt regenerated, and the beſt of people, are ſubject to ſo many afflictions?*

A As Chriſt ought to have ſuffered, and ſo to enter into his glory; *Luke* 24. likewiſe we muſt through much tribulation enter into the Kingdom of God, *Acts* 14. but all thoſe afflictions are ended with our life. Bleſſed are the dead which die in the Lord, yea ſaith the ſpirit, for from this time forward they reſt from their labours, and their works do follow them. *Rev.* 14

Q. *When you add forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us, do you mean that in forgiving men their offences, you deſerve that God forgive you yours?*

A. By no means; it is as of similitude, and not of equality; for when we forgive our Neighbours we do nothing but what we ought to do; and there is no proportion between the treſpaſſes we forgive, and thoſe that God forgives us. O Lord, righteouſneſs belongs unto thee, but unto us confuſion of face. *Dan. 9.*

Q. *What do you think of thoſe who ſay this Prayer every day, and notwithſtanding are poſſeſſed with a ſpirit of revenge?*

A. To ſpeak properly, they don't pray to God; but they make an imprecation againſt themſelves. For if we forgive not them their treſpaſſes, our heavenly Father ſhall not forgive us ours; and there ſhall be judgment without mercy, on him that hath ſhewed us mercy. *Mat. 6. Jam. 2.*

Of the ſixth Petition.

Q. *HOW may ſorts of temptations are there?*

A. Two ſorts: one which is nothing elſe but a profitable tryal; and of that it is ſpoken, *Gen.* 22. where it is ſaid that God did tempt or tried *Abraham*; the other is, a ſolicitation to Evil; of which St *James* ſpeaks in the firſt Chapter of his Epiſtle, let no man ſay when he is tempted, I am tempted of God; for God cannot be tempted with Evil, neither tempteth he any man; but every man is tempted, when he is drawn away of his own luſt, and enticed then when luſt hath conceived, it bringeth forth ſin; and ſin when it is finiſhed bringeth forth Death.

Q. *Of what temptation do we ſpeak here, when we ſay to God, lead us not into temptation, but deliver us from Evil?*

A. O

A. Of both, but with very great diverſity.

Q. *How do you underſtand it of the firſt?*

A. That we pray to God not to afflict us beyond what we can bear, and that our temptation be but ſuch as is common to man; and that he will with the temptation alſo make a way to eſcape, that we may be able to bear it. 1 *Cor.* 10.

Q. *How can this be underſtood of the ſecond ſort of temptation, ſince God never leads and induces men to do evil?*

A. It is that we pray to God not to leave us to our ſelves, nor permit that ſin overcome us; but to arm us with the ſhield of faith, to quench all the fiery darts of the wicked. *Epheſ.* 6.

Q. *Who is that wicked one, you pray God to deliver you from?*

A. It is the Devil, that is ſo called, becauſe of his deep wickedneſs; thus the Apoſtle St *Paul* calls him in the ſecond to the *Theſſalonians* ch. 3. the Lord is fatihful, who ſhall eſtabliſh you, and keep you from * the wicked one.

* The wicked one: *ſo there is in the* Fr. *Verſion, and not* from evil, *as the* Engliſh; *but in Dr.* Hammonds *Paraphraſe on this ch. there is noted in the margin* the evil one.

Of the Concluſion.

Q. *WHAT contains the Concluſion of this admirable Prayer?*

A. As many arguments as there be words to incite our good God to grant us our requeſts: for ſince that to him belongs the kingdom, the power and glory, it is juſt and reaſonable that he be worſhipped, ſerved and obeyed all over the Univerſe; and conſequently that his name

be hallowed, that his kingdom come, and that his will be done in Earth as it is in Heaven.

Q. *What signifies this word* Amen.

A. It signifies, *so be it*: or, *it shall be so*: so that it is a vow that we make to God, with assurance that he shall hear it from his heavenly sanctuary.

End of the third Part.

PART IV.

Of Recognition or Acknowledgment.

Q. *WHAT is the Recognition that we owe to God?*

A. It is to acknowledge with our heart, and to confess with our mouth, that we enjoy no good but what proceeds from his pure grace and liberality; and to render him all the praises and thanksgivings that we are capable of.

Q. *Is it enough to glorifie God with our heart and our tongue?*

A. We must also glorifie him by our Works, and put our selves in mind of what the Apostle saith, ye are bought with a price, therefore glorifie God in your body, and in your spirit, which are Gods. 1 *Cor.* 6.

Of Gods Word.

Q. *BY what means did God declare to us what he hath done for our Salvation, and what he will us have do for his glory?*

A. By his holy and divine word.

Q. *Where do we find that word of God?*

A. In the holy Scripture of the Old and New Testament.

Q. *From*

Q. *From whence do you know that it is Gods word?*

A. We learn it by the record that all the Christians bear unto it, and we are fully perſwaded thereof by the Divine wiſdom which ſhines therein, and by the effects it produces in our hearts.

Q. *What are its principal effects?*

A. It enlightens us, it ſanctifies us, it comforts us, it nouriſhes us in hope of everlaſting life; and even gives us the firſt fruits thereof.

Q. *Is it the rule of our Faith?*

A. Yes, in ſuch a manner, that it is not lawful for us any ways to turn aſide from it, God ſends us to the Law and the Teſtimony; and our Lord Jeſus Chriſt ſaith, they have *Moſes* and the Prophets let them hear them, *Deut.* 4. *Iſa.* 8. and *Luke* 16.

Q. *But can the holy Scripture inſtruct us in all things that are neceſſary for our Salvation?*

A. Yes, if we believe the Apoſtle St *Paul*, who aſſures us that it is able to make us wiſe to Salvation, through Faith which is in Chriſt Jeſus; and that it is profitable for Doctrine, for Reproof, for Correction, for Inſtruction in Righteouſneſs; that the man of God, may be perfect, throughly furniſhed unto all good works, 2 *Tim.* 3

Q. *Is it lawful for the faithful common people to read the holy Scripture?*

A. It is not only lawful for them, but our Lord Jeſus Chriſt expreſly commands it them, in St *John* 5. Search the Scriptures, or do you ſound, and do you examine the Scriptures. The Apoſtles did not direct their Epiſtles only to Paſtors, but alſo to the Flocks, 1 *Theſ.* 5. St *Paul* gives charge by the Lord, that his Epiſtle be read unto all the holy Brethren; and in *Rev.* 1.

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it is ſaid, bleſſed is he that readeth, and they that hear the words of this prophecy.

Q. *Is the word of God clear?*

A. Yes, for it is compared to a Lamp and a Candle; and is called the light that enlightens the eyes, *Pſ.* 119. 2 *Pet.* 1. *Pſ.* 19.

Q. *Are there not in Scripture ſome difficult things, hard to be underſtood, which they that are unlearned, and unſtable, wreſt unto their own deſtruction?*

A. Yes, as ſaith St *Peter*, in his ſecond Epiſtle, cap. 3. But the things that are neceſſary to Salvation, are therein clear and eaſy to be underſtood.

Q. *From whence comes it then, that there are ſo many perſons which are learned, that do not underſtand them?*

A. St *Paul* anſwers to that, 2 *Cor.* 4. If our Goſpel be hid, it is hid to them that are loſt, the minds of whom the God of this world hath blinded, that is, of them which believe not, leſt the light of this glorious Goſpel of Chriſt, who is the Image of God, ſhould ſhine unto them; and our Lord Jeſus Chriſt in his Goſpel, *Matt.* 11. I thank thee, O Father, Lord of Heaven and Earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and hath revealed them unto Babes, even to Fathers, for ſo it ſeemed good in thy ſight.

Q. *How ought the holy Scripture to be interpreted?*

A. According to the analogy of Faith, and by the Scripture it ſelf, as did the *Levites*, *Neh.* 8.

Q. *Muſt one believe nothing eſſential to Religion that is not contained in holy Scripture, or that cannot be drawn from it by evident and neceſſary conſequence?*

A. No,

A. No, for St *Paul* teaches us, that tho himself or an Angel from Heaven ſhould preach to us * any other Goſpel, he ſhould be accurſed, *Gall.* 1.

* *In the* French *'tis* beyond what we have preached yo .

Of the Sacraments.

Q. *IS there nothing beſides the word of God that may ſerve for the confirmation of our Faith?*

A. There are the Sacraments.

Q. *What is a Sacrament?*

A. It is a viſible ſign of Gods Grace in Jeſus Chriſt, and a ſeal of his Covenant.

Q. *How many conditions are required to make a true and lawful Sacrament?*

A. Seven: for firſt it muſt be of Gods inſtitution; ſecondly, that there be a material and viſible ſign; thirdly, that it repreſent to us a ſpiritual and inviſible grace: fourthly, that there be ſome proportion and analogy between the ſign and the thing ſignified: fifthly, that it be a ſeal of Gods Covenant in Jeſus Chriſt; ſixthly, that it belong to all the faithful; ſeventhly, in reſpect of the Sacraments of the Chriſtian Church, they muſt laſt to the end of the World.

Of the Sacraments of the old Covenant.

Q. *HOw many ſorts of Sacraments have there been in the Church of the old Teſtament?*

A. Two ſorts, ſome ordinary and ſome extraordinary.

Q. *Which were the extraordinary Sacraments?*

A. The paſſing thro the *Red-Sea*, the Cloud, the Manna, the Waters of the Rock, and like things.

Q. *And?*

Q. *And which were the ordinary?*
A. The Circumcision and the Passover.

Of the Circumcision.

Q. *Why is it that God caused the Children of Israel to be Circumcised?*

A. It was to teach them that they were defiled from their first origine: but that he would wash and sanctifie them through Jesus Christ. Wherefore St *Paul* calls Circumcision the seal of the Righteousness of the Faith, *Rom.* 4.

Q. *Did God require from the Israelites only the external Circumcision, and the cutting off the foreskin?*

A. He required also the interiour Circumcision and the cutting off of Skin, as he saith, *Jer.* 4 Ye men of *Judah* and *Jerusalem* circumcise your selves to the Lord, and take away the foreskins of your heart.

Of the Sacraments.

Q. *Which of those two Circumcisions was most pleasing to God?*

A The interiour Circumcision, as the Apostle teaches us, *Rom.* 2. he is not a Jew which is one outwardly, neither is that Circumcision, which is outward in the flesh; but he is a Jew which is one inwardly, and Circumcision is that of the heart, in the Spirit and not in the Letter, whose praise is not of Men but of God.

Q. *The Jews little Children who died before they were Circumcised, were they bereaved of Salvation?*

A No, for they did belong to Gods Covenant, in vertue of the promise God made *Abraham*, I will be a God unto thee, and to thy seed

ſeed after thee, *Gen* 17. Wherefore *David* ſaid, *Pſ.* 22. I was caſt upon thee from the Womb: hou art my God from my Mothers Belly. And ne of his Sons being dead the 7th day from is birth, and conſequently before he was Cir-umciſed, he doth not doubt of his Salvation, nd makes no difficulty to ſay, I ſhall go to im, but he ſhall not return to me, 2 *Sam.* 12.

Of the Paſſover.

Q. *WHy did God inſtitute the Paſſover?*

A. To be a memorial of the Angels aſſover who ſmote all the firſt-born of *Egypt*, nd who ſpared the *Iſraelites* Children, who had eir houſes ſprinkled with the blood of the amb, that they had ſacrificed by Gods Com-andment, *Exod.* 12.

Q. *Did not that Lamb ſignify ſomething elſe?*

A. It was the figure of our Lord Jeſus Chriſt, ho is our Paſſover, and the Lamb of God hich takes away the ſin of the world, 1 *Cor.* *John* 1.

f the Sacraments of the Chriſtian Church.

Q. *HOw many Sacraments are there in the Chri-ſtian Church?*

A. There are two, the holy Baptiſm and the rds Supper.

Q. *But what is the number of Sacraments ac-ding to the Doctrine of the Church of* Rome?

A. The Church of *Rome* reckoneth ſeven of m; for ſhe hath added to the Holy Baptiſm to the Lords Supper, the Confirmation, the nitence, the Extreme Unction, Marriage, and Orders.

Q. *Why*

Q. *Why is it that you acknowledge but the holy Baptism and the Lords Supper for to be the true Sacraments of the Christian Church?*

A. Because they are the only ceremonies that our Lord Jesus Christ did Institute for all the faithful, to be the Seal of his Covenant, and to be celebrated in his Church to the end of the World.

Of Confirmation.

Q. *WHY do you not believe the confirmation which is practised in the* Roman *Church to be a Sacrament?*

A. Because Jesus Christ is not the author thereof.

Q. *But doth not Scripture speak of the laying on of hands?*

A. Yes: but it was the Symbol of the extraordinary, and miraculous graces of the holy Ghost, and that hath nothing common with the confirmation of the Church of *Rome.*

Of Penitence.

Q. *WHY is not Penitence a Sacrament?*

A. Because it hath no visible sign instituted by Jesus Christ to represent an invisible grace; but it is a duty whereunto God obliges all the faithful, since our first Parents fall, the Prophets as well as the Apostles preached repentance; and all the books are full of it.

Of Extreme Unction.

Q. *WHY do you not rank Extreme Unction among Sacraments?*

A. Because it was not instituted by our Lord Jesus Christ.

Q.

Q. *Is it not mentioned in the 5th Chapt. of St* James?

A. No, for the Unction that St *James* ſpeaks of, hath nothing common with the Church of *Rome*'s extreme unction, ſince it was an extraordinary Symbol of the miraculous cures that were done in that time; as it is ſaid in the 6th of St *Mark*, that the Apoſtles healed the ſick in anointing them with Oyl.

Of Marriage.

Q. *WHAT think you of Marriage?*

A. Marriage indeed repreſents to us the Union of Jeſus Chriſt and his Church; but to ſpeak properly, it is no Sacrament of the Chriſtian Church. For it was inſtituted by God in the terreſtrial Paradice in the ſtate of Innocency, before the coming of our Lord Jeſus Chriſt, it was eſtabliſhed among all Nations of the World; and ſtill to this day it is found among Infidels.

Q. *But doth not St* Paul *call it a Sacrament in the 5th ch. to the* Epheſ.?

A. There is in the *Greek*, this is a great myſtery, and St *Paul* adds, but I ſpeak concerning Chriſt and the Church.

Of the Orders.

Q. *WHY is it that you do not count the Orders, or Eccleſiaſtical offices for a Sacrament?*

A. Becauſe the Sacraments are Seals of God's Covenant, and that they belong to all the faithful; add to that, that according to the Doctrine of *Rome* there are ſeven different Orders, the Por-

ters, the Readers, the Exorcists, the Acolythis, the Sub-dcacons, the Deacons, and the Priests. So that if the Orders are Sacraments of the Christian Church, instead of seven Sacraments, there shall be thirteen.

Of Baptism.

Q. *WHAT is Baptism?*

A. It is the Sacrament of our Spiritual New-birth, and the outward seal of our adoption, and of our entrance in the Church of God.

Q. *Where do we find the Institution of Baptism?*

A. In *Matt.* 28. where Jesus Christ saith to his Apostles, go teach all Nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghost.

Q. *What is it Baptism represents to us?*

A. The remission of our Sins, and our Regeneration.

Q. *Why is it that the Apostle St* Paul *saith,* Rom. 6. *that we who were baptized into Jesus Christ, were baptized into his death?*

A. Because that the Death of Jesus Christ, which is represented in Baptism, acquired to us these two advantages; for not only he expiated our Sins and reconciled us to God, but also merited for us the Spirit of Sanctification.

Q. *What conformity is there between water and the blood of Jesus Christ?*

A. As the water washes away the uncleanness of the body, the blood of Jesus Christ washes away the uncleanness of the Soul; and as speaks St *John* thereof, in his first Epistle, Chapt. 1. it cleanseth us from all sin.

Q. *Do you mean that to cleanse our Souls from their*

their ſins, they muſt be dipt in the ſubſtance of the blood of Jeſus Chriſt?

A. By no means; but they muſt participate of its vertue, and of its infinite merit.

Q. *And what reſemblance is there between the water of Baptiſm and the holy Ghoſt?*

A. As water make the Plants to ſpring out, and to fructifie, the holy Ghoſt regenerates us, and makes us to fructifie in good works. Wherefore our Lord Jeſus Chriſt ſaith, *John* 3. that except a man be born of water and of the ſpirit, he cannot enter into the kingdom of God.

Of Little Childrens Baptiſm.

Q. *IS it well done to Baptize little Children?*

A. Yes: for the promiſe of Salvation is made to us and our Children, *Act.* 2. St *Paul* declares that they are holy, 1 *Cor.* 7. and Jeſus Chriſt aſſures us that the kingdom of God belongs to them; *Matt.* 19. if one refuſed Baptiſm to the Chriſtians Children, their condition wou'd be worſe than that of the Children of the *Jews*, who were Circumciſed the 8th day, *Gen.* 17.

Q. *How is it that little Children are holy?*

A. It is not that they be Sanctified and Regenerated by the holy Ghoſt; but they are called holy, becauſe they belong to the Covenant of God, and that they be born of fairhful Parents, in the ſame ſenſe that the Apoſtle ſaith, that the unbelieving Husband is Sanctified by the Wife, and the unbelieving Wife is Sanctified by the Husband.

Q. *May one infer the Baptiſm of little Children from the* Jewiſh *Circumciſion?*

A. Yes, becauſe Baptiſm ſucceeded to Cir-

cumciſion, and that both theſe Sacraments repreſents to us the ſame thing.

Q. How do you prove it?

A. By the Apoſtles word, *Colloſ.* 2. we are Circumciſed with the Circumciſion made without hands, in putting off the body of the Sins of the fleſh, by the Circumciſion of Chriſt, buried with him in Baptiſm.

Q. How many ſorts of Baptiſms are there?

A. Two: one which is External and Corporal, that is made in dipping in water, or in pouring water on the head: the other Interiour and Spiritual, that is made by the virtue and operation of the holy Ghoſt.

Q. What Baptiſm ſaves us?

A. It is not that whereby the uncleanneſs of the fleſh is cleanſed; but the anſwer of a good Conſcience towards God, by the Reſurrection of Jeſus Chriſt. *1 Pet.* 3.

Q. Is not the Baptiſm of water neceſſary?

A. It is neceſſary to practice it it in the Chriſtian Church, ſince Jeſus Chriſt did inſtitute it; the faithful who have not received it yet, ought not to loſe the opportunity thereof; and they ought to take care it be adminiſtred to their Children: but if the means thereof is taken away from them, Gods grace depends not on terreſtrial Elements: and it is not the privation, but the contempt and profanation of the Sacraments that renders us condemnable before God.

Q. And what do you think of Children who die without Baptiſm, through the faults and neglect of their Parents?

A. Their Parents ought to beg Gods forgiveneſs for their fault and neglect; but for all that, th

the Salvation of those poor children must not be called in question: for as the Father doth not bear the iniquity of the Son, the Son also doth not bear the iniquity of his Father. *Ezek.* 18.

Q. *How must then be understood what our Lord Jesus Christ saith,* John 3. *except a man be born of water and of the Spirit, he cannot enter into the kingdom of God?*

A. Jesus Christ doth not speak in that place of material and corporal water, but of a Celestial and Divine water; to be born of the Spirit, it is to be regenerated by a Spirit, who washes and cleanses as water doth in the same sense, that it is said *Matt.* 3. that Jesus Christ Baptizes us with the holy Ghost and with fire: that is to say, with the holy Ghost who purifies like fire.

Q. *But if some body would obstinately apply this passage to the Baptism of water, who is it that is condemned?*

A. It is not the poor little Children who have no knowledge at all of this mystery; but the persons who being come to years of discretion reject Baptism by contempt or unbelief: those of the Church of *Rome* themselves, who without reason perswade themselves, *John* 6. it is spoken of the Lord's Supper, will not that these words be applied to Children; if any one eateth not my flesh, and drinks not my blood, he shall not have everlasting life: and not any one of us would apply to them the saying of St *Paul,* That if any would not work, neither should he eat. 2 *Thess.* 3.

Of the Lords Supper.

Q. *What is the Lords Supper?*

A. It is the Sacrament of our spiritual

nouriſhment, and the ſymbol of our union to our Lord Jeſus Chriſt.

Q. *Where do we read the inſtitution of the Lords Supper.*

A. In *Mat.* 26. *Mark* 14. *Luke* 22. and in 1 *Cor* 11.

Q. *Why did Jeſus Chriſt inſtitute it?*

A. To be the memorial of his death, as he ſays it himſelf, do this in in remembrance of me: which St *Paul* explains, in ſaying, as often as you ſhall eat this bread and drink this cup, ye do ſhew forth the Lords death till he comes.

Q. *Doth there happen any change to the Bread and Wine?*

A. Theſe do not change as to their ſubſtance, no more than the water of Baptiſm doth, but only as to their uſe.

Q. *How do you know that after the conſecration, it is ſtill bread and wine?*

A. The ſenſes witneſs it, reaſon confirms it, and the word of God is expreſs thereupon, for our Lord calls that fruit of the Vine, which we drink in the Lords Supper, *Matt.* 26. and St. *Paul* ſeveral times calls bread what the Paſtors do break, and the faithful eat therein, 1 *Cor.* 10. 11.

Q. *Why is this Bread and Wine called the body and blood of our Lord Jeſus Chriſt?*

A. Becauſe they are ſigns and memorials thereof, and that there is an excellent conformity between the Bread and the Wine, and the Body and Blood of our Lord Jeſus Chriſt.

Q. *Why is that Bread broken and the Wine poured out?*

A. To repreſent to us the body of Jeſus Chriſt which was broken for us, and this blood which was ſhed in remiſſion of ſins.

Q. *Why*

Q. *Why is this bread given us to eat, and this wine to drink?*

A. To assure us, that as the bread and the wine nourish our Bodies in this temporal life, the body and blood of Jesus Christ nourish our Souls in hope of everlasting life; for his flesh is meat indeed, and is blood is drink indeed.

Q. *Have ye read in holy Scripture some like manners of speaking, that without transubstantiation, the sign takes the name of the thing signified?*

A. There is nothing more common; and above all, when 'tis matter of Sacraments, thus Circumcision is called the Covenant, *Gen.* 17. the Paschal Lamb is called Passover, *Exod.* 12. The Rock is called Christ, 1 *Cor.* 10. and our Lord who said of the bread, this is my body which is broken for you, said also of the cup, this cup is the new Covenant in my blood; and the cup remains a cup, and properly speaking doth not become a Covenant.

Q. *Do we receive in the Lords supper only the signs of the body and blood of Jesus Christ?*

A. If we come thither with necessary dispositions and preparations, we also receive therein the thing signified, and we have therein a real communion with Jesus Christ, for the cup of blessing which we bless is the communion of the blood of Christ, and the bread which we break is the communion of the body of Christ, 1 *Cor.* 10.

Q. *How do we eat Jesus Christ in the Lords supper?*

A. In the same manner that we do put him on in Baptism, *Gall.* 3. for when Jesus Christ speaks of eating his flesh, and of drinking his blood, it is a figurative way of speaking; and as he saith

ſaith himſelf, his words are ſpirit and life, the fleſh profiteth nothing, it is the Spirit that quickneth, *John* 6.

Q. *Since Jeſus Chriſt is in heaven at the right hand of God his Father, and that he ſhall not come from thence but to judge the quick and the dead, how is that you who are on earth can have a true and real communion with him?*

A. By faith, who really embraces him unto Salvation, for he that comes to him ſhall never hunger, and he that believeth on him ſhall never thirſt, *John* 6. and thro the efficacy of his Spirit, who really uniteth us to him, for we have been made to drink into one ſpirit, to be one body with him, 1 *Cor.* 12.

Q. *May not this Communion be made without the uſe of the Sacraments?*

A. Yes; for Jeſus Chriſt had not yet inſtituted the Lords Supper, when he ſaith, *John* 6. he that eats my fleſh and drinks my blood, dwelleth in me and I in him.

Q. *Of what uſe then is the Lords Supper to us, and what have we more therein, than when by Faith and Repentance, we receive in our hearts Jeſus Chriſt ſanctified?*

A. We recieve therein the external ſymbol and ſeal of our ſpiritual communion; for to confirm our faith, God uſeth to ſeal outwardly his Grace to us. So after *Abraham* believed God, and after it was counted unto him for righteouſneſs, he received the ſign of Circumciſion for a ſeal of the Righteouſneſs of the Faith, *Rom.* 4. So *Cornelius* was baptized after having received the Holy Ghoſt, *Act* 10. All the Prophets give witneſs to Jeſus Chriſt that through his

his name, whoſoever believes in him ſhall receive remiſſion of ſins, *Act.* 10. but that hinders not of baptizing in the name of Jeſus Chriſt in remiſſion of ſins, becauſe Baptiſm is the ſeal of that remiſſion of ſins, *Act.* 2.

Q. *In the celebration of that Myſtery, muſt not one ſacrifice Jeſus really and properly?*

A. No, for he commanded us to eat his fleſh, and to drink his blood, and not to offer him in ſacrifice. He through the eternal ſpirit offered himſelf without ſpot to God, and by that ſacrifice he acquired eternal Redemption for us, and he hath perfected for ever them that are ſanctified, *Heb.* 9. 10.

Q. *But is he not ſtill offered every day in the Maſs, by the hands of the Prieſts in an unbloody manner, in propiciatory ſacrifice, for the remiſſion of the ſins of the quick and the dead?*

A. Quite contrary, St *Paul* ſaith, that without ſhedding of blood is no remiſſion, that Jeſus Chriſt offered not himſelf ſeveral times, for then muſt he have ſuffered ſeveral times ſince the foundation of the world, and that where is remiſſion of ſins, there is no offering for ſin, *Heb.* 9. 10.

Q. *Muſt Sacraments be adored?*

A. No, for Jeſus Chriſt did not command it, and the Apoſtles have not ſhewed us the example thereof. Our Lord doth not ſay, do you behold and adore, but take and eat; and the Apoſtles did take and did eat what was given them, but did not adore it.

Q. *Ought the Paſtors to adminiſter the Cup to the people?*

A. Yes; for our Lord Jeſus Chriſt ſpeaking to his Apoſtles, which repreſented his Church, ſaid

ſaid to them, drink ye all of it: for this is my blood of the new Teſtament, which is ſhed for many for the remiſſion of ſins, *Matt.* 26. and St *Paul*, let a man examine himſelf, and ſo let him eat of that bread and drink of that cup, *Cor.* 11.

Q. *How ought we to examine our ſelves?*

A. We muſt enter our Conſciences, and examine our ſelves, to know if we have Faith, Repentance, and Charity.

Q. *What is Faith?*

A It is a recourſe of the ſinful and penitent Soul, to the mercy of God in Chriſt Jeſus, and a ſure truſt, that for this glorious Saviour's ſake he will forgive us our ſins, and will receive us into his heavenly Kingdom.

Q. *What is Repentance?*

A. It is a ſenſible grief to have offended our heavenly Father: and a fervent deſire for time to come to glorify him in all our actions, our words, and our thoughts.

Q. *How many parts are there in true repentance?*

A. Two: for we muſt ceaſe to do evil, and learn to do well; depart from evil and do good; to abhor that which is evil, cleave to that which is good, *Iſ.* 1. *Pſ.* 3. 4. *Rom* 12.

Q. *What is Charity?*

A. It is to love God with all our heart, and our Neighbour as our ſelves.

Q. *How do we ſhew that we love our Neighbour?*

A In bearing with his faults, and being ſenſible of his miſery, and helping him in time of need according to our ability.

Q *What are thoſe to hope for who perſevere in Faith, who apply themſelves to true piety, and who from day to day go forward in ſanctification?*

A. God

A. God ſhall bleſs them in this life, and ſhall crown them in the other, according to our Lord Jeſus Chriſt's promiſe, be thou faithful unto death, and I will give thee a crown of life, *Rev.* 2. *Amen.*

End of the fourth and laſt part of the Catechiſm.

A Prayer for the faithful Children, who deſire to advance themſelves in Piety.

MY Lord and my God! I give thee immortal praiſes and thankſgivings, that it pleaſed thee to cauſe me to born in thy Church, of faithful Parents, by the means of whom I have been brought up in Piety, and made to drink of the ſincere milk of the word; as others, I was a Child of wrath, but Lord thou haſt taken pity on me, and thou haſt adopted me, to make me thy Child, and heir of thy kingdom. O my God and my Father! enable me to anſwer to ſo holy and ſo glorious a vocation; engrave thine Image in my heart, and form me to the obedience of thee: teach me to do thy will, ſince thou art my God, and let thy good Spirit lead me in the way of righteouſneſs; give me the Ornaments of true humility, and of Sanctification, without which none ſhall ſee thy face: O let not be uſeleſs the labour of thoſe who work to inſtruct me: open my eyes that I may behold the marvels of thy law; and that with thy holy Angels, I may take pleaſure without ceaſing, to contemplate the myſteries of my Salvation: give me an underſtanding to know

know thee, and heart to love thee, and affections to embrace thee. Confirm my memory that I may never forget the Divine Inſtructions of thy word. Give me grace to conform all my actions, my words, and my thoughts thereunto; and let it not only be a light that caſts forth beams and ſhines in my underſtanding, and that chaſes away the darkneſs of error and ignorance therefrom, but let it be a ſacred fire that purifies my affections, that inflames my heart with a divine love, and with a holy zeal for thy glory. That I do not rejoyce for a little while in that divine light: but let me follow it all the time of this terreſtrial Pilgrimage. Let it lead me to thee, O Father of Lights, and let it introduce me into thy heavenly *Canaan*, where I ſhall have no more need to learn, becauſe I ſhall perfectly know thee, and ſhall ſee thee face to face. O my God! give me all things thou knoweſt to be neceſſary for me: forget the ſins of my youth, and impute not unto me my tranſgreſſions; but waſh me in the precious blood of my Saviour and Redeemer Jeſus Chriſt, who commanded me to pray to thee, ſaying,

'OUR Father which art in heaven, hallowed 'be thy name, thy kingdom come, thy will 'be done, in earth as it is in heaven, give us 'this day, our daily bread; and forgive us our 'treſpaſſes as we forgive them that treſpaſs a-'gainſt us: and lead us not into temptation; 'but deliver us from evil, for thine is thy king-'dom, and the power and the glory, for ever 'and ever, *Amen.*

Lord

Lord increaſe in me the precious faith, that of thy pure grace thou haſt given me; let it appear by a good and holy life; and that to the laſt day of my life, I make a free confeſſion thereof, as I will now do before thee, ſaying with thy Church;

'I Believe in God the Father Almighty, maker 'of heaven and earth; and Jeſus Chriſt his 'only Son our Lord, who was conceived by the 'holy Ghoſt: born of the Virgin *Mary*: ſuffered 'under *Pontius Pilate*, was crucified, dead and 'buried, he deſcended into Hell; the third day 'he roſe again from the dead, he aſcended into 'Heaven, and ſitteth on the Right hand of God, 'the Father Almighty, from thence he ſhall 'come to judge the quick and the dead. I be-'lieve in the holy Ghoſt; the holy Catholick 'Church; the Communion of Saints, the for-'giveneſs of Sins, the Reſurrection of the body, 'and the life everlaſting. *Amen.*

Lord, who didſt write thy Law on tables of Stone, be pleaſed to engrave it in my heart, with the finger of thy Spirit; and give me grace to conform the courſe of my life thereunto.

The ten Commandmets of Gods Law.

Preface.

I am the Lord thy God, who brought thee out of the Land of Egypt, *out of the house of bondage.*

The first Table.

I. THou ſhalt have none other God but me.

II. Thou ſhalt not make to thy ſelf any graven Image, nor the likeneſs of any thing that is heaven above, or in the earth beneath, or in the water under the earth; thou ſhalt not bow down to them, nor worſhip them; for I the Lord thy God am a Jealous God, and viſit the ſins of the Father upon the Children, unto the third and fourth generation, of them that hate me, and ſhew mercy unto thouſands, in them that love me and keep my Commandments.

III. Thou ſhalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltleſs that taketh his name in vain.

IV. Remember that thou keep holy the Sabbath day. Six days ſhalt thou labour, and do all that thou haſt to do; but the ſeventh day is the Sabbath of the Lord thy God, in it thou ſhalt do no manner of work, thou, and thy Son, and thy Daughter, thy Man Servant and thy Maid Servant, thy Cattle and the Stranger that is within thy Gates; for in ſix days the Lord made Heaven and Earth, the Sea and all

that

that in them is, and rested the seventh day, wherefore the Lord blessed the Seventh day, and hallowed it.

V. Honour thy Father and thy Mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou shalt do no Murther.

VII. Thou shalt not commit Adultery.

VIII. Thou shalt not Steal.

IX. Thou shalt not bear false witness against thy Neighbour.

X. Thou shalt not covet thy Neighbours House, thou shalt not covet thy Neighbours Wife, nor his Servant, nor his Maid, nor his Ox, nor his Ass, nor any thing that is his.

The Summary of all the Law. Matt. 22.

Thou shalt love the Lord thy God with all thy heart, and with all thy Soul, and with all thy Mind: This is the first and great Commandment, and the second is like unto it, thou shalt love thy Neighbour as thy self; on these two Commandments hang all the Law and the Prophets.

Psalm 143.

V. 8. Lord cause me to hear thy loving kindness in the morning, for in thee do I trust: cause me to know the way wherein I should walk, for I lift up my Soul unto thee.

9. Deliver me O Lord from my Enemies: I fly unto thee to hide me.

10. Teach me to do thy will, for thou art my God, let thy good Spirit lead me into the land of uprightneſs.

1 John 5. 21.

Little Children, keep your ſelves from Idols. *Amen.*

Epitome of the Catechiſm, for the Little Children.

Firſt Section.

Firſt Queſtion.

Q. WHY *do you name your ſelf a Chriſtian?*

A. Becauſe through the grace of God I believe in Jeſus Chriſt, and I profeſs his truth.

Q. 2. *Who is Jeſus Chriſt?*

A. He is the only Son of God.

Q. 3. *Is he God or Man?*

A. He is true God and true Man.

Q. 4. *Why was it needful that he ſhould be God and Man?*

A. It was needful for him to be Man, to die, and God to overcome death.

Q. 5. *How many Gods are there?*

A. There is but one; and it is he who made Heaven and Earth.

Q. 6. *How many perſons are there in that only Eſſence?*

A. Three,

A. Three, the Father, the Son, and the holy Ghoſt; and theſe three are one.

Q. 7. *How is it that this great God makes himſelf known?*

A. By his works, his word, and his ſpirit.

Section 2.

Q. 1. *WHat muſt one know in the Chriſtian Religion?*

A. Three things principally; what we are of our nature, what God makes us to be by his grace, and what we ought to render him for all his benefits.

Q. 2. *What were you of your nature?*

A. I was a poor ſinful Creature, and Child of wrath as others.

Q. 3. *And what did you deſerve?*

A. Eternal death and condemnation.

Q. 4. *What hath God done for you?*

A. He redeemed me from my Sins, and adopted me for his Child.

Q. 5. *How did he redeem you?*

A. Through the death and paſſion of his own Son, our Lord Jeſus Chriſt.

Q. 6. *And by what means did he adopt you?*

A. By his ſpirit, who with aſſurance, makes me cry *Abba* Father.

Q. 7. *What is the mark of that adoption?*

A. Regeneration and holineſs of Life.

Section 3.

Q. 1. *WHat could oblige God to deliver you out of your misery, and to give you the freedom of his Children?*

A. Nothing but his great Mercy, and his incomparable Charity.

Q. 2. *What is it he promises you for his Sons sake, and in the communion of his Spirit?*

A. He promises me his grace and protection here on Earth, and the glory of his Paradice, and his eternal felicity in Heaven.

Q. 3. *And what do you owe to God for so many benefits as he bestowed on you, and for so much glory that he prepares for you?*

A. I owe my self to him, with all the power of my body and soul.

Q. 4. *But what doth he principally desire of you?*

A. Love and Obedience.

Q. 5. *How ought you to love God?*

A. Above all things.

Q. 6. *And how must you love your Neighbour?*

A. As my self.

Q. 7. *What Obedience doth God demand of you?*

A. A filial Obedience.

Section 4.

Q. 1. *WHat is it principally that God will have us exerciſe our ſelves in, during the the courſe of this life?*

A. In good Works.

Q. 2. *Which are the good Works?*

A. Thoſe that God commands.

Q. 3. *And which are the evil ones?*

A. Thoſe that God forbids.

Q. 4. *Is it neceſſary to do good Works?*

A. Yes, for God commands it, and it is the way to Heaven.

Q. 5. *Are the good Works that we do during this life ſo perfect that there is no fault in them?*

A. No, for if we ſay that there is no ſin in us we lye; wherefore we pray to God every day that he will forgive us our ſins.

Q. 6. *From whence comes all the good there is in our Works?*

A. From the grace of God.

Q. 7. *And from whence proceeds what is evil in them?*

A. From the reſidue of our Corruption.

Section 5.

Q. 1. *ARe our good works agreeable to God?*

A. Yes.

Q. 2. *How is that, ſince you ſay that they are imperfect?*

A. Becauſe God in his mercy bears with the infirmities of his Children.

Q.

Q. 3. *Of what use are good works?*

A. To glorify God, to edify our Neighbours, and to let us know that we are the Children of God.

Q. 4. *Are our good works any thing deserving toward God?*

A. By no means: for when we shall have done all what God commands, we are obliged so to do.

Q. 5. *How then do you hope for Life everlasting?*

A. As the heritage of my heavenly Father that hath been acquired for me by Jesus Christ.

Q. 6. *But it is written, that nothing defiled shall enter into the Kingdom of heaven?*

A. It is true.

Q. 7. *By what means then shall ye be purged of your sins?*

A. Through the blood of our Lord Jesus Christ.

Section 6.

Q. 1: *How do you apply to your self the merit of the precious blood of our Lord Jesus Christ?*

A. Through Repentance and Faith.

Q. 2. *How many sorts of deaths are there?*

A. Two: Temporal death, and Eternal death.

Q. 3. *What is Temporal death?*

A. It is the separation of the Soul from the Body.

Q. 4. *What becomes of the souls of the wicked in the hour of this separation?*

A. They

A. They are caſt into Hell.

Q. 5. *And thoſe of Gods Children?*

A. They go into Paradice.

Q. 6. *And what becomes of the Bodies;*

A. They die to riſe again in the laſt day.

Q. 7. *What is the death of the faithful then?*

A. It it is a paſs-over to the bliſsful life.

Section 7.

Q. 1. *WHom do you direct your Prayers to?*

A. I direct them to God.

Q. 2. *In whoſe name do you pray to him?*

A. In Jeſus Chriſt's name.

Q. 3. *Do you not call upon the Angels nor the Saints?*

A. No.

Q. 4 *Why?*

A. Becauſe God did not command it: and that in all his word there is no example thereof.

Q. 5. *Muſt Images be uſed in the worſhip of God?*

A. No.

Q. 6. *Why?*

A. Becauſe God forbids it in the ſecond Commandment. Thou ſhalt not make to thy ſelf any graven Image, nor the likeneſs of any thing, *&c.*

Q. 7. *How muſt we worſhip God then?*

A. In Spirit and in truth.

Section

Section 8.

Q. 1. *Which is the rule of Gods service?*

A. It is the holy and divine word.

Q. 2. *Where do you find that word of God?*

A. In the holy Scripture of the old and new Testament.

Q. 3. *Is it lawful for Children to read the Scripture?*

A. Yes, to follow the example of *Timothy*, who from his Infancy learnt the holy Scriptures.

Q. 4. *What doth this word of God teach us?*

A. It makes us wise to Salvation, through the Faith which is in Jesus Christ.

Q. 5. *Hath God added nothing to his word to strengthen our Faith?*

A. He added thereunto his Sacraments.

Q. 6. *What is a Sacrament?*

A. It is a visible sign, which seals an invisible Grace.

Q. 7. *How many Sacraments are there in the Christian Church?*

A. There are two; Baptism, which is the Sacrament of our Regeneration; and the Lords Supper, which is the Sacrament of our spiritual nourishment.

Section

Section 9.

Q. 1. *IN the name of whom have you been baptized?*

A. In the name of the Father, of the Son, and of the Holy Ghoſt.

Q. 2. *Why are little Children baptized?*

A. Becauſe the Kingdom of God belongs to them; and that under the old Teſtament little Children were circumciſed.

Q. 3. *What does the water of Baptiſm repreſent?*

A. It repreſents the blood of Jeſus Chriſt who redeems us, and the Holy Ghoſt who ſanctifies us.

Q. 4. *Are the bread and the wine tranſubſtantiated in the Lord's Supper, into the body and blood of our Lord Jeſus Chriſt?*

A. No: for it is not ſaid in Scripture, and it is repugnant to ſenſe and reaſon.

Q. 5. *Are the body and blood of our Lord Jeſus Chriſt with the bread, and in the cup?*

A. No: for our Lord Jeſus Chriſt did not teach it, and that doth not agree with the truth of his humane Nature.

Q. 6. *Why is it then that the bread is called the body of Jeſus Chriſt broken for us, and that it is ſaid of the wine, that it is his blood which was ſhed for the remiſſion of our ſins?*

A. Becauſe it is the memorial thereof.

Q. 7. *Where is our Lord Jeſus Chriſt?*

A. As God he is every where: but as Man he is in heaven at the right hand of God his Father.

Section

Section 10.

Q. 1. *HAve we not any communion with Jesus Christ himself;*

A. Yes, but it is a spiritual Communion.

Q. 2. *How doth he communicate himself to us?*

A. By his Spirit.

Q. 3. *And how do we unite our selves to him?*

A. Through Faith.

Q. 4 *Must Jesus Christ be offered in propitiatory sacrifices?*

A. No.

Q. 5. *Why?*

A Because he did sacrifice himself, and did not command to sacrifice him, and no body can.

Q. 6. *Why is it that with the bread which is broken in the Lord's Supper, the consecrated wine is distributed?*

A. It is to represent to us the precious blood of Jesus Christ, which was shed for us on the Cross, and to assure us, that in him we have entire nourishment.

Q. 7. *Ought the faithful people to participate of the cup as well as the Pastors?*

A. Yes; for Jesus Christ makes no distinction therein, he redeemed us all by the same blood, and commanded us all to drink of his cup, and to shew forth his death till he come.

Section

Section 11.

Q. 1. *WHat must we do before we come to the Lord's Table?*

A. We must examin our selves.

Q. 2. *What doth happen to those who do not examin themselves?*

A. They communicate to their condemnation.

Q. 3. *And what fruit received those who examined themselves?*

A. As the bread and wine nourishes our Bodies in this temporal life, the body and blood of our Lord Jesus Christ nourishes their Souls in hope of everlasting life.

Q. 4. *In what consists the examination of those who desire to receive worthily?*

A. They ought to examine themselves to know whether they have Faith, Repentance, and Charity.

Q. 5. *What is Faith?*

A. It is an holy confidence that God loves us, and that for Jesus Christ's sake he will be merciful unto us, and save us in his heavenly Kingdom?

Q. 6. *How can true faith be discerned from carnal presumption and security?*

A. It is known by its fruits: for it produces good works, and fructifies in Charity.

Q. 7. *From whence can we have that Faith?*

A. We must beg it of God, who gives it of his pure Grace and Liberality.

Section 12.

Q. 1. *What is Repentance?*

A. It is to sorrow for passed sins, and living better for time to come.

Q. 2. *By what do we know that we truly repent?*

A. If we abhor evil, and take pleasure to do good.

Q. 3. *Who is the Author of true repentance?*

A. It is God himself who converts us, and begetteth in our hearts the hatred of vice, and the love of virtue.

Q. 4. *Which are the principal virtues of Christians?*

A. Faith, Hope, and Charity.

Q. 5. *Which of those Virtues is the greatest?*

A. It is Charity.

Q. 6. *Why?*

A. Because it endures for ever.

Q. 7. *My Child, do you desire to live and to die in that true Piety?*

A. I desire it with all my heart.

The Lord confirm you in his love, and in his grace; the Lord repleniſh you with the gifts of his holy Spirit, and form you unto his Image: the Lord cauſe you to grow in all ſorts of Virtues, and enable you for ever to perſevere in his holy Covenant, *So be it.*

Pray

Pray to God with all your heart to give you the grace thereof.

The Childs Prayer.

MY God and my heavenly father, ſince it pleaſes thee to be praiſed by Childrens mouths, bear with my faults, and make thy ſtrength perfect in my great weakneſs; thou haſt given me the grace of being born in thy Church, and to ſuck Piety with Milk. Give me grace to grow in the holy knowledge of thee, and above all in thy fear and love: let me bear fruits worthy of my birth, and of the education thou haſt honoured me with; that therein thy holy name may be glorified, that thy Church be edified thereby; and that I be the joy and the comfort of thoſe whom thou haſt made uſe of to bring me into the World, and to inſtruct me in thy word. Let me during all the days of my life ſerve and adore thee, in the company of thy Children, till I go to glorifie thee in Heaven, with the Saints and Angels, who contemplate thy face. Hear me, O Lord, ſince thou art my God and my Father, and that I call upon thee, in the name and through the infinite merit of Jeſus Chriſt my Saviour; who commanded me thus to pray, *Our Father which art in Heaven*, &c.

Lord my God thou hast put in my heart the seed of true faith; increase and fortify it in me, and grant that all the days of my life I make Confession thereof, saying with thy Church, *I believe in God, the father Almighty, maker of Heaven and Earth*, &c.

My God give me thy good Spirit, and give me grace to fulfil thy Holy and Divine Commandments; The tenor whereof follows, *I am the Lord thy God*, &c.

Addition

Addition to the Catechiſm.

For Children more advanced in Age and in Knowledge.

Q. *WHY do you profeſs Religion?*

A. It is not only becauſe I have had the happineſs to be born, educated and brought up in it; but alſo becauſe through the grace of God I know that it is the true Chriſtian Religion, that our Lord Jeſus Chriſt brought from Heaven, that his holy Apoſtles have preached, and his happy Martyrs have ſigned with their blood.

Q. *How do you know that?*

A. I know it by the reading of holy Scripture; for we believe nothing at all of what is neceſſary to Salvation, that is not clearly and expreſly found in that Scripture divinely inſpired: or cannot be drawn therefrom by evident and neceſſary conſequences.

Q. *Hath Chriſtian Religion had, or can it have need of Reformation?*

A. Not in conſidering it ſuch as 'tis in it ſelf; for in that regard it is wholly divine.

Q. *Why then is it called the Reformed Religion?*

A. Properly ſpeaking, it is not the Religion, but the Church which was Reformed: that is to ſay, that was purged from the errors and a-

buſes, that through Ignorance and Malice of men it had been defiled with.

Q. *What ſignifie then theſe words Reformed Religion?*

A. That it is true and pure Chriſtianity, ſuch as is taught in the Goſpel, and which is ſeparated from all human traditions and inventions. For our Lord abſolutely condemns them in matter of his worſhip, in vain, ſaith he, do you worſhip me, teaching for doctrines the Commandments of men. *Matt.* 15.

Q. *Would you not enter into the communion of the Church of* Rome, *if you did find your worldly advantages therein?*

A. No, for I do not believe I could ſave my ſelf therein; and it would profit me nothing if I ſhould gain all the World, and ſhould loſe my Soul.

Q. *Why do you believe you could not ſave your ſelf in the communion of the Church of* Rome?

A. Becauſe it adores the Sacrament, and renders to a ſimple Creature the Honour and the Glory that belongs only to God. It pretends to Sacrifice Jeſus Chriſt in Propitiatory Sacrifice, for the remiſſion of the ſins, of the quick and of the dead: although that great God and Saviour did not command it, and that his Apoſtles have done nothing like it; it bereaves the faithful of the bleſſed Cup, that our Lord commanded us to drink in remembrance of him. It teaches another Purgatory than the precious blood of that glorious Redeemer, which cleanſes us from all Sin: and hath the Divine Service in a tongue that the People underſtand not; againſt what the Apoſtles orders in the firſt to the *Cor.* c. 14. Q. *Is*

Q. *Is there nothing elſe that hinders you from entring into the* Roman *Communion* ?

A. There are ſeveral other reaſons which hinders me for ever to participate of its Communion: for it adheres to, and obeys the Pope, who uſurped an authority and power which belongs to God only. It believes that we are ſaved through the merit and dignity of our works, though the Goſpel teaches quite contrary. It invokes the Saints, although in all the word of God there is neither Commandment or Example thereof. It adores material Croſſes and Relicks, and renders to Angels a Religious worſhip; againſt what is commanded to adore and worſhip God alone. They bow to Images, and worſhip them Religiouſly; againſt what God expreſly forbids in his Law. It hath invented an infinite number of holy days, that are dedicated and Conſecrated unto Creatures: inſtead of which God permits us to work ſix days of the week; * and that he will not have us give his glory to another. It condemns Eccleſiaſtical perſons Marriage; inſtead of what the Apoſtles teach, that Marriage and the undefiled bed is honourable among all. It commands at ſome certain times to abſtain from meats that God permits, provided one uſe them with ſobriety and thankſgiving. Finally, it hath veneration for the Jubilees, Indulgences, *Agnus Dei*, the holy Beads and Chaplets, and numbers of other things, which are vain and ſuperſtitious.

* *Agnus Dei*, a thing amongſt thoſe of the *Roman* Church, which they wear about their Necks.

Q. *But*

Q. *But could not you ſave your ſelf in believing in your heart what we believe, and living however in the outward profeſſion of the Church of* Rome ?

A. By no means, for with the heart Man believeth unto Righteouſneſs, and with the mouth Confeſſion is made unto Salvation, *Rom.* 10. God will be glorified in our bodies, and in our ſpirits, becauſe they belong to him, and that he equally redeems them. 1 *Cor.* 6. Our Lord will deny before God his Father, and his Angels, whomſoever ſhall deny him before men; one muſt be cold or hot, for the lukewarm he ſpues out of his mouth. *Rev.* 3. *Mat.* 18. in fine it is an infalliable truth, that all thoſe ſhall not inherit the kingdom of Heaven, who render to the Creatures the honour and glory that belongs but to the Creator. 1 *Cor.* 6.

Q. *But do you not well ſee that in perſevering in Religion, you ſhall be hated and perſecuted by the World ?*

A. Our Lord foretold it. If the World hateth you, ſaith he, you know that it hated me before it hated you: if ye were of the World, the world would love his own; but becauſe ye are not of the World, but I have choſen you out of the World, wherefore the World hateth you. *John* 15. Bleſſed are they which are perſecuted for righteouſneſs ſake; for theirs is the kingdom of Heaven. *Matt.* 5.

Q. *Do you promiſe then before God and his holy Angels, to live and die in that true and holy Religion, whereof through the grace and mercy of God, ye make profeſſion ?*

A. I

A. I promiſe it with all my heart, and I hope that God will give me the aſſiſtance of his Spirit, with ſo much efficacy, that all the Worlds promiſes and threatning, ſhall never make me turn aſide from ſo Chriſtian and ſo neceſſary a Reſolution.

EXHORTATION.

REmember that it is to God that you make this promiſe, and that one day you muſt give him an account, when you ſhall appear before his Throne. My Child, do not hearken to the Seducers, who make traffick of Souls: do not keep evil Companies, who corrupt good manners: do not follow ill Examples; and though it ſhould be an Angel from Heaven that ſhould preach to you beyond what is in the Goſpel, let him be accurſed. Conſecrate your ſelf wholly unto the Service of him who gave himſelf for you, and who redeemed you by his own blood. Laſtly, pray to God with holy fervency that he encreaſe your Faith, fortify your Hope, inflame your Charity, and your zeal for his Glory. Pray to him to ſanctify you through his Spirit, to form you unto his Image, and to give you grace conſtantly to perſevere in his holy Covenant. For he who to the end ſhall perſevere, ſhall be ſaved, and ſhall poſſeſs and inherit the Kingdom

Kingdom prepared us from the foundation of the World.

Unto the King Eternal, Immortal, Invisible, the only wise God, be Honour and Glory, for Ever and Ever, *Amen*. 1 *Tim* 1. 17.

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